

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. X, No. 19 (Price 10 Cents)

FEBRUARY 14, 1914

(\$3.00 a year) Whole No. 253

### CHRONICLE

Japanese Exclusion—Illiterate Immigrants—Uniform Divorce Laws—Suffrage—Mexico—South America—Canada—Great Britain—Ireland—Rome—France—Germany—Austria-Hungary—Balkans—China ..... 433-436

### QUESTIONS OF THE DAY

The Lay Auxiliary—Models from the Middle Ages—Merchant Gilds—The Elephant and the Tortoise—The "Devout Roman Catholic"—Note. .... 437-444

### CORRESPONDENCE

Catholics in Bombay—The Catholic Press and Pius-Verein in Austria ..... 444-445

### EDITORIAL

The Campaign of Slander—Women Register in Chicago—Don't Buy Them!—The Castellane Case—A Chemist and a Chemist's Ethics—An Anglican Solution for Kikuyu—The Birth-rate in Ireland—Is the Language Difficulty Insuperable?—Intercollegiate Socialist Society ..... 446-450

### LITERATURE

The Vatican—Catholic Religion—The Life of the Venerable Father Junipero Serra—Altar and Priest—The Student's Gradus—Blessed Margaret Mary (1647-1690)—The Treasures of the Rosary—Notes—Books Received ..... 450-453

### THE DRAMA

The Catholic Theatre Movement ..... 453-454

### EDUCATION

Education in the Philippines—Religious Instruction for Public School Children in Gary, Indiana—Material Achievements and Intellectual Advancement ..... 455

### ECONOMICS

The Food Question Again—Food of the United States ..... 455

### PULPIT, PRESS AND PLATFORM

A Candid Protestant Opinion ..... 456

### ECCLESIASTICAL NEWS

What One Church Did—Two Distinguished Foreign Preachers—Rev. John A. Downey's Diamond Jubilee—New Diocese of Spokane ..... 456

### CHRONICLE

**Japanese Exclusion.**—Republicans joined with Democrats in the House on February 3 to sustain President Wilson's policy in regard to the difficult Japanese exclusion legislation. In the course of the progress of the Burnett Immigration Bill, on February 2, the Lenroot amendment, excluding Asiatics, was passed by a mischance. While the amendment specifically provided that the proposed legislation should not affect treaty obligations, and therefore did not change the status of this Government's relations with Japan, the Administration felt that the action might be misunderstood in Tokio and cause great irritation. Steps were at once taken to undo the mischief. Regardless of party members vied with one another in opposing the exclusion amendments, all arguing that such legislation should be sidetracked as a patriotic duty. Representative Mann, of Illinois, the Republican leader, was applauded when he declared: "This is no time to play politics. We all owe allegiance to our country." The change in the sentiment of the House over-night was shown in two votes. The Lenroot-Hayes amendment, excluding Mongolians, negroes and Malays not protected by treaty or passport agreements, adopted the day before by a vote of 111 to 90, was defeated, 203 to 54. An amendment offered by Representative Raker, of California, author of the pending exclusion bill, providing for the exclusion of all Asiatic laborers, was rejected, 182 to 6.

**Illiterate Immigrants.**—The Burnett Immigration Bill, prescribing a literacy test for immigrants, was passed by the House after a day of vigorous debate, on February 4. The bill, which was introduced by Mr. Burnett, of Alabama, and supported by the Southern members, enacts:

"There shall be excluded from admission all aliens over 16 years of age, physically capable of reading, who cannot read the English language or some other language or dialect, including Hebrew or Yiddish. Each alien may designate the particular language or dialect in which he desires the examination to be made." The method of testing immigrants provides that each applicant for admission must read a slip on which are printed between 30 and 40 words. In its present form this measure passed the House and Senate in the last Congress, but was vetoed by President Taft. A similar bill was vetoed during President Cleveland's second administration. The supporters of the bill are confident that it will pass the Senate, although President Wilson has let it be known that he does not approve the literacy test. During 1913 there were 322,381 illiterates among the immigrants admitted. Of the immigrants during the fiscal year ending July 1, 1913, 231,613 were from Southern Italy; 174,365 were Poles; 101,330 Jews; 80,865 Germans; 55,522 English-speaking; 51,742 Russians, and 42,430 Slavs and Croats.

**Uniform Divorce Laws.**—Senator Ransdell, of Louisiana, on February 4, advocated in the Senate an amendment to the Constitution, forbidding the granting of absolute divorces with a right to remarry and the enactment of uniform marriage laws for all States and Territories. With the States of the Union granting more than twice as many divorces as all the rest of Christendom combined, Senator Ransdell told his colleagues that the time had come for the nation itself to put down this menace to "the chief bulwark of society, the home—the maker of good citizens and the model on which every wise government is founded." "The remedy by Con-

stitutional prohibition is drastic," said the Senator, "but the malady is so fatal that nothing short of it will prove efficacious. In the United States divorce is spreading with alarming rapidity. It has permeated every walk of life, and is prevalent among every class of people. The total number of divorces granted in 1867 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus in actual numbers there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent."

**Suffrage.**—President Wilson, on February 2, met a delegation of women who went to the White House to ask his assistance in advocating the cause of woman suffrage. Much to their chagrin he declined to interfere, telling them that it was not a party issue. "Until the party as such has considered a matter of this very supreme importance and taken a position on it," he added, "I can not speak for it—and yet I am not at liberty to speak as an individual either. All I can say is that the strength of your agitation in this matter undoubtedly will make a profound impression." On the following day the Democratic House caucus decided, by a vote of 123 to 57, that woman suffrage was a State, not a Federal issue. Speaker Clark, Majority Leader Underwood and nearly all of the Southern members supported the resolution. Seven New York members voted against it. On the same day the New Jersey House of Assembly adopted a resolution to amend the Constitution to grant woman suffrage; and the first day of registration of women as legal voters, in anticipation of an election of aldermen on April 3, took place in Chicago. There were 153,897 women registered. Catholic women were advised to register as a moral duty, and in the big Polish parishes instruction for women in the details of registration and on the obligations of the franchise were given in the school halls before the registration polls were opened. There will be another registration day on March 17. The heaviest registration by women came from the well-to-do residential wards. The total male registration list so far is 522,507, and it is expected that the total polling list will be 750,000.—The immigration exclusion bill passed by the House on February 4 bars the admission of militant suffragettes or other persons identified with organizations that seek to effect government reforms by violence. Strict regulations are imposed with a view to excluding persons supposed to have criminal tendencies.

**Mexico.**—President Wilson, on February 3, issued a proclamation lifting the embargo on shipments of arms to Mexico from the United States. Señor Alcocer, Huerta's Minister of the Interior, says that this order will benefit the Federals, inasmuch as the present Government of Mexico will now be able to show all its power. He predicted that friendly relations would soon be restored between the United States and the provisional

Government. General Huerta's only comment was to suggest that the leading newspapers of the United States send reporters to follow his military operations, all expenses to be paid by the Mexican Executive. This suggestion, which was contained in a special cable message to the *New York Sun*, was accompanied by the statement that the Federal army now numbers 189,000 men, and that the provisional President is conducting an energetic campaign to restore peace.

**South America.**—A military revolution in Peru has deposed President Billinghurst. Dr. Augusto Durand, a former revolutionary leader, has seized the reins of power. At the end of last year the Congress refused to vote the budget and President Billinghurst issued a decree declaring that the estimates would remain in force till the end of 1914. Petitions from many of the provinces were presented to the President, asking for the dissolution of Congress, but all the political parties opposed this step as unconstitutional. President Billinghurst is the son of an Englishman, but was born in Peru. His mother was a Peruvian woman.—Disastrous floods in the State of Bahia, Brazil, have destroyed a number of villages. More than 1,000 lives were lost.—The longitudinal railway in Chile, started in 1891, has been finished. The total length of the two connecting roads that form it is 1,957 miles.

**Canada.**—The Court of Appeal has given its decision regarding Justice Charbonneau's judgment in the Hébert-Cloutre marriage case. Justice Charbonneau had decided in favor of the marriage which has been declared null in the Ecclesiastical Court. The Court of Appeal sets aside his judgment without examining it on the ground that as Hébert had abandoned his plea for the registration of the Ecclesiastical Court's decree, there was no matter on which a judgment could be based. This throws the case back into the condition it was in at the beginning. The lawyers of Madame Cloutre have now applied to Justice Greenshields to declare the marriage valid and the decree of the Ecclesiastical Court null and void, and to give permission to proceed against the Archbishop of Montreal to compel him to expunge it from his records.—The Government has appointed a committee to investigate the obvious, namely the causes of the high cost of food.—Vancouver is a city of many attractions. Of these one, at least, seems to be unique. There is probably not another city of 150,000 inhabitants in the world where one may go out to the suburbs, or the park, with good prospects of shooting a panther or a bear. The latest panther was shot about ten days ago and measured seven feet from tip to tip.—The University of British Columbia has a grant from the Government of 274 acres of valuable suburban property in Point Grey, Vancouver. This does not satisfy its trustees. They are asking Parliament for 200 acres more, with some \$2,000,000. They will probably succeed. In the meantime a petition to free the sites of churches from taxation will



in all likelihood be rejected.—Lord Strathcona's will has been published. He leaves large bequests to wealthy institutions. Among them is \$500,000 to Yale University on the ground that he made money in American railways. He had done nothing for any Catholic institution; yet the Hudson's Bay Company, of which he was a high officer and considerable stockholder, has a considerable debt to the Catholic missionaries of the Northwest. Preaching the funeral discourse, his pastor told how Lord Strathcona had reached a large tolerance and quoted his own words to the effect that for him there was no practical difference between Protestant and Catholic.

**Great Britain.**—Politics are interesting to lookers-on inasmuch as they include a good deal of bluff. A Liberal orator will denounce a Tory peer for holding land on which he puts a certain value. The Tory peer retorts by saying that the orator may have it at a much smaller price. The latest example is that of Baron de Forest, an Austrian naturalized in England, and Lord Derby. The former, declaiming against unearned increments, cited as an example Lord Derby's Bootle estate, bought nearly two hundred years ago for a comparatively small sum, which he said is now worth three to four millions sterling and produces an income of about £100,000. Lord Derby replied that the Baron might have it for a million and a half. The Baron, either because he is a better sportsman than Lloyd George, or because he has more money at his disposal, accepted the offer. As was to be expected, they could not agree on details.—The Unionists are going to raise the question of the necessity of a general election in the debate on the address, and promise to employ tactics in the matter hitherto unheard of.—The bye-election in Northwest Durham leaves parties as they were. The Liberals retain the seat by a majority of 1,577. There was a full poll, and the Labor candidate had over 5,000 votes in 19,000, only 600 less than the Unionist. Hence had the Irish workingmen voted for the Labor candidate instead of for the Liberal, he would most probably have gained the seat, not the Unionist.—A committee appointed to raise a fund of £100,000 for the Olympic games at Berlin in 1916, confesses failure. It has been able to collect no more than some £5,000. This it proposes to divide amongst various athletic undertakings.—The South African Government has introduced a Bill into the Union legislature to indemnify it for its acts during the late strike. It asserts formally that the strike was but a veil to conceal a Syndicalist conspiracy aiming at a revolution.

**Ireland.**—The Home Rule Fund for 1913 exceeds \$110,000, the largest amount contributed in one year for purely political purposes since the inception of the movement. The individual contributions were small, and were mainly from "the priests and people" of nearly all Irish parishes, but there were more Protestant contributors than usual. The Trustees have announced that as "there is every ground for confidence that the Home Rule Bill

will become law within a few months, no appeal for money will be issued this year unless in the event of some wholly unforeseen emergency." The invariable return of the Nationalist members at every election and their constant financial support proved the confidence of the people in the Irish Party and the earnestness of their convictions. Much money had been needed to combat the slanderous propaganda of over a hundred paid agents from Ulster and to maintain bureaus of assistance regarding the administration of the Old Age Pensions and the land and labor acts. Their registration work was also costly, but had resulted in the Derry victory, and made the winning of at least two other Ulster seats certain. That several Ulster constituencies now represented by Unionists will, in case of an election, declare for Home Rule, is also vouched for by Sir Roger Casement, who, since the conclusion of his successful inquiry into the Peru rubber atrocities, has been taking an active interest in Irish affairs. Himself an Ulsterman, he has held successful Home Rule meetings in Ulster for Protestants only, and insists that a large majority of Ulster Protestants are at heart Home Rulers. He is one of the leaders of the Irish Volunteers, and has been prominent in the movement to compel the Cunard boats to call at Queenstown, and to induce the Hamburg-American steamers to call there also. It is now announced that this line will take passengers at Queenstown in April, but it is feared that British diplomacy will again interfere with the project.—The Munster and Leinster Bank has handled \$35,000,000 during the year and declared a dividend of eighteen per cent. The Bank of Ireland's report apologizes for being able to declare only ten per cent., owing to the Dublin strike conditions. Mr. W. H. Murphy, President of the Dublin Chamber of Commerce, informed that body that in fighting down Syndicalism in the city the employers had succeeded in maintaining industrial progress, which had made much headway in the decade, but that the steady increase of trade and commerce was largely conditional on employers providing a living wage and proper working conditions for their employees.—There are many rumors of compromise on the Home Rule Bill. The latest plan by the O'Brien section would give Ulster a parliamentary veto on all Irish legislation, and set up local autonomy in Northeast Ulster, thus placing the Catholic minority at the mercy of the Orangemen.

**Rome.**—The long-expected delegation from the Serbian Government has at last made its appearance. Its purpose is to arrange a Concordat with the Holy See. So far no formal steps have been taken in the matter.—The suit of Count Boni de Castellane for annulment of his marriage with Miss Anna Gould, now the Duchess de Talleyrand, was formally reopened on February 3, before the Rota Tribunal. Mgr. John Prior, rector of Beda College for Anglo-American Affairs, who figured in the previous trial, has been appointed chairman of the judges.

He will conduct the examinations, in which work he will have the assistance of Signor Galli, a lawyer. The trial is likely to extend over a long period owing to the fact that new witnesses must be interrogated in the United States. This will be done through the ecclesiastical authorities of the dioceses in which they reside. It is expected that after all the evidence has been submitted two months will elapse before a decision is rendered.—The solemn Decree of Beatification and canonization of the Ven. Servant of God, Michel le Nobletz, has been promulgated. His elevation to the Church's altars will be a great cause for joy and gratitude among French Catholics, especially the Breton compatriots of the priest whose heroic virtues are now established beyond all challenge.

**France.**—The hopes built by some French army experts on its black troops, which in case of war were to be called from its colonies, have been somewhat upset by the failure of the West Indian contingent. They were unable to support the cold in France and are being sent back to Guadeloupe and Martinique.

**Germany.**—An interesting session of the Budget Commission of the Reichstag took place February 4, when the affairs of the German navy were under consideration. The Secretary of State for the Navy, v. Tirpitz, declared that while Germany is willing to agree to the relative strength of the English and German fleets proposed by England, it can not accept the suggestion of a naval holiday year. The increase of expenses for marine equipments during the past five years was 55 million marks for Germany, 216 millions for England, 134 millions for France and 302 millions for Russia. The rising expenditure is partly due to the higher price of ship material and the depreciation of money values. The Secretary of State in Foreign Affairs, v. Jagow, then arose to tell of the excellent relations existing at present between England and Germany. The two nations, he said, were daily coming to a better mutual understanding. Their respective Cabinets entertain no mistrust of each other, and popular opinion has veered about and become more favorable. The Balkan war and the London conferences have greatly stimulated these friendly feelings. England is now convinced that Germany is following no aggressive policies, and that the two countries can in many instances work side by side without detriment to each other. Various particular issues are still pending, but great care is being taken to avoid any conflict that might arise from economic or colonial interests. The speakers of the different Parties in the Reichstag, with the exception of the Socialists, agreed with these statements, and welcomed the new era which was thus promised. They insisted, however, that the English press is not entirely fair in its treatment of German interests, and that Germany can not relax her watchfulness. They instanced likewise the recent efforts of England absolutely to control the reorganization of the Turkish navy, and to hold

aloof the German military commission which had been sent to Constantinople. Finally v. Jagow insisted that the reasons which have induced Germany to withhold from any participation in the Panama-Pacific Exposition are economic and not political.—The resentment over the Zabern affair is apparently passing away, as far as that is possible under the present strained relations. Everything has been done to conciliate both parties. The leading men on both sides have received tokens of special confidence from the Government, and the inhabitants of Alsace-Lorraine likewise seem inclined to make overtures of peace. Very notable were the resolutions drawn up at the annual convention of the Alsace-Lorraine League, in which the best elements of the population are represented. It was agreed that the interests of the country demanded that all should cooperate to repress anti-German sentiment, and do away with all reason for distrust on the part of the other sections of the German people.

**Austria-Hungary.**—The emigration problem is still uppermost in the minds of all in authority. Vast numbers are seeking to leave the Galician borders. Many are said to be young men who desire to escape army service and who are bound for America. Forged passes were found in the possession of some upon official investigation. Only less acute is the question of espionage. It is believed that a number of Russian spies, dressed as workmen, are seeking an opportunity of making advances to army officials.

**Balkans.**—Reports continue to be current about the Standard Oil loan to Turkey based on concessions of woods and mines in Asia Minor. By some the figure is placed at \$35,000,000, by others at \$140,000,000. It is feared that the loan of \$100,000,000 negotiated by Greece forebodes another war with Turkey and Bulgaria. Servia also has secured a loan of \$50,000,000 in the French market. The fact that the transfer of the Ægean Islands has not been carried out as the Powers intended is a cause of anxiety.

**China.**—A mandate issued by Yuan Shi-kai on February 3 ordered the dissolution of all the district councils in the provinces of China, on the ground that the councillors interfere with his administration and intrigue with the rebels. The main duty of the councils was the investigation of the bills passed by the provincial assemblies. The suppression of the latter is said to be the next move Yuan will make as these assemblies have power to enact provincial laws and control the levying of taxes. It appears that through his pliant Administrative Council President Yuan will soon be ruling China in the high imperial fashion.—The two Jesuit missionaries, Fathers Allain and de la Taille, who were captured by bandits during the sacking and burning of the town of Liauenchow, have been released, and have reached a place of safety. The report of the killing of Father Rich their companion is confirmed.



## QUESTIONS OF THE DAY

### The Lay Auxiliary

#### I

During the past two years there has been reproduced in Catholic weekly journals a striking case in the science of numbers. As a matter of mere numbers it presents nothing more than the ordinary geometrical progression starting with the number 2 and having 2 as the constant multiplier, and thus giving the series, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, etc. But the application is striking. It proceeds on the supposition of there being only 2 Christians in the total population of the earth. The total population of the earth is about 1600 million persons. The question is, how many years will it take for the 2 to rise to 1600 million if the number is doubled each successive year? At the end of the first year we have 4; at the end of the second, 8; at the end of the third, 16; at the end of the tenth, 2048, and so on. When do we reach 1600 million? We reach 1600 million in less than 30 years. Beginning, for instance, on the first day of January, 1900, with 2, there would be more than 2100 million on the first day of January, 1930, a number that would allow for an increase of one-third in the population of the earth in 30 years. Here are the figures:

Years	Jan. 1	Increasing series
1	1901	4
2	1902	8
3	1903	16
4	1904	32
5	1905	64
6	1906	128
7	1907	256
8	1908	512
9	1909	1,024
10	1910	2,048
11	1911	4,096
12	1912	8,192
13	1913	16,384
14	1914	32,768
15	1915	65,536
16	1916	131,072
17	1917	262,144
18	1918	524,288
19	1919	1,048,576
20	1920	2,097,152
21	1921	4,194,304
22	1922	8,388,608
23	1923	16,777,216
24	1924	33,554,432
25	1925	67,108,864
26	1926	134,217,728
27	1927	268,435,456
28	1928	536,870,912
29	1929	1,073,741,824
30	1930	2,147,483,648

At the end of the thirtieth year the series calls for 2147 million. There is something new in this application of the science of numbers to progression in the fruits

of missionary zeal. In the method of the progression there is something so simple that it could not possibly be simpler. It is only one for one. In the result there is something so stupendous that it goes beyond the bounds of imagination.

The trend of the thought of to-day is to regard great work as being possible only to union, combination, organization. This view of efficiency has become a very common psychological habit. Under its influence minds have become quite accustomed to associate the abstract idea of results with the abstract idea of organization. The efficiency of an individual apart from a system is counted as inappreciable. All results have to come in bulk. The application is often a practical, soul-wearying contradiction of the very plea upon which it is made; but that does not matter. So we have the great city and the greater city, the great nation and the greater nation, the greater combination of industries, the larger office building, the bigger department store, the colossal flats in which on the four corners of a street we may find housed more families than are living in any one of most of the towns of a State. The individual has to be shorn of his autonomy and influence, of his responsibility, of his personality. The idea is in everything. It is in the schools and the child mind is being trained to it. It is the practical social sophism of the hour.

And so it is possible for many a one to fall unconsciously into a presumption that even in the works of zeal everything is and has to be done by the mere fact of organization. There is the diocese; and there is the parish; and there is the parish society; and there is the federation of societies with an annual congress. There is organization. We are relieved of all personal initiative. Everything may be left to the bishop, to the pastor, to the various secretaries and committees. We do not enter into the work except as by adding our own individual unity to the argument of numbers and by receiving the strictly personal benefit of membership.

It is precisely on account of this psychological habit into which we have fallen that we are prepared to be startled by what is implied in the foregoing figures. Let us make another supposition, a very simple one. We shall suppose that the addition of one member in the course of a year to the true fold is due, under the grace of God, to one person working alone. If there are but two to start with, the two at the end of a year will have grown to four. If the series is followed in the same way from four to eight to sixteen, etc., at the end of thirty years the two individuals will have grown to over twenty-one hundred million, a number that rises by one-third above the sixteen hundred million, which is the common estimate of the present population of the earth. And all this is without any organization or cooperative activity. Of course, it is only a supposition: and neither do we look for its realization.

But is there not a little something possible which might become a reality, and which does not become a reality?

Take, for instance, a given population of five million persons. Suppose that one million are members of the Church. One million is a thousand thousand. In each thousand let there be just one person willing to exercise his zeal in the most unorganized manner. This would mean one thousand with the spirit of zeal. In the course of a year each one might perhaps bring one backslider to the Sacraments or lead one inquirer to instruction. He might fail with many in the course of the year—but finally succeed in meeting with just one who would accept his good offices. The consequence? At the end of the year there would be an additional thousand looking after their eternal salvation. And should the spirit of zeal for souls—or zeal for one soul a year—extend from *one* in a thousand to two in a thousand to four in a thousand, in a very few years the addition would grow to half a million, one-half the original number. But we are not looking for any exact numerical series. We are merely indicating the possibilities where there is absolutely nothing beyond purely individual endeavor. And in the supposition this endeavor is made so purely individual that each person is working all alone, and in his own way, and has in view but a single result in the course of an entire year.

Is there, perhaps, some inspiration in this manner of thought, is there suggestion or encouragement? After all what does each particular local organization aim at? It certainly aims at being of help to individual souls. Its purpose is to dispose men for supernatural grace. And supernatural grace is always bestowed upon souls as individual persons distinct from one another. Each Sacrament is completed in each individual. The figures, therefore, must suggest an individual activity which organization itself might foster in its component members. It does, no doubt, take nearly all the energy of a pastor to strengthen the forms of parish organization and to fix the membership that he finds. Nevertheless, he sees the field beyond, and at the same time he feels his limitations.

Now it will be no drain upon that over-taxed energy simply to indicate to the assembled congregation or society what each individual can do by himself; to point to the broad field and encourage the reflection that every man can sow there the seed of those same blessings that have come to himself from his own membership. The field is large and the laborers are few. The field is the 1600 millions. The laborers are those few who are striving to hold together the local organizations. Their efforts hardly suffice for this service, whilst outside there is a larger population which cannot be reached by parish or by society or by the few laborers upon whose shoulders the burden of the organic unities has been placed. So that of the 1600 million persons, four-fifths are to be reckoned as being practically outside the sphere of influence. There will remain unaccomplished what might have been done if beginnings had been made by purely private individual endeavor. In this matter results do

not come in bulk. They are and by their nature must be a succession of units that differ from one another as the personalities of men.

W. F. POLAND, S.J.

### Models from the Middle Ages\*

A life of St. Louis is always timely, but particularly so on the eve of his seventh centenary. The "Notre Dame" volume tells his story well, but says little of his age, and he cannot be appraised without some knowledge of it. That Louis IX was a model to all monarchs is now the verdict of humanity. Even Voltaire was constrained to pronounce him "in all things a pattern for men. His piety, which was that of a hermit, did not deprive him of any kingly virtue. A wise economy took nothing from his liberality. A profound policy was combined with strict justice, and he is perhaps the only monarch that was at once a clever statesman and absolutely honest. Prudent and firm in counsel, intrepid without rashness in his wars, he was as compassionate as if he had always been unhappy. No man could have carried virtue further." But Voltaire regarded him as a contrast to his age rather than its type; so did Guizot, who calls him "an isolated figure," and despite not a few more recent publications by just and competent researchers—notably Dr. Walsh's "The Thirteenth, the Greatest of Centuries," a book that cannot be read too often nor praised too much—the Voltairian view is still prevalent to-day in romance, periodical and text-book, and our orators and editors still climax their denunciations of everything brutal, backward and caliginous, with the word "medieval." Even such a widely read man as Theodore Roosevelt is so swayed by the traditional view in his one-sided studies that his latest book is strewn with allusions to "brutal medievalism," and "the cringing and timid ignorance" of that age; and he has no hesitation in "scornfully condemning" it as morally and intellectually contemptible.

And yet the very reverse is the fact, and that not in some special activities, but in every line of human endeavor, material, spiritual, artistic. Louis IX was indeed the flower of his age, but he was its logical product, not its accident. His shining virtues on a throne as man and king, son, husband and father; his combination of firmness, benevolence and wisdom as ruler and warrior and judge, with an all-pervading personal piety; his loyalty at once to Rome and to France, to the Head of the Church and to his own Kingdom, and his consecration of life and sword and royal power to the Kingdom of Christ, have compelled the world to recognize him as the type of all that is noble in royalty and manhood. But he stood not solitary in sanctity or greatness; and for the attainment of every altitude of virtue he achieved, whether of mind or heart, he had a plenitude of teachers and exemplars. The thirteenth century, before and dur-

\*Saint Louis, King of France. "Notre Dame" Series of Lives of the Saints. London: Sands & Co.; St. Louis: Herder. \$1.25 net.



ing and after the reign of Louis IX, was prolific in saints and saintly men, in wise law-givers and strong rulers, in poets, artists and master builders, in the most finely inspired moulders of verse or stone, the most heroic and single-minded warriors, and the greatest intellectual giants since before the days when Aristotle and Plato and Æschylus wrote, and Phidias wrought, and Marathon became a name for heroism.

Louis IX had frequently St. Thomas Aquinas at his board, and with the angelic doctor of doctors could have seated St. Bonaventure the Seraphic Mystic, Venerable Duns Scotus the Subtle, Alexander Hales the Irrefragable, Vincent of Beauvais the Encyclopedist, Blessed Albert the Great and Roger Bacon, the scientific exponents of all sciences: an array of genius, worth, and wisdom such as no monarch before or since saw assembled in his capital to teach the youth of his kingdom. There, too, he met St. Edmund of Canterbury, exiled from his See for resistance to royal tyranny; Durandus, Bishop of Mende, the ingenious and erudite expounder of Christian Symbolism, and many of the eloquent, zealous and holy men who learned from the lips of St. Dominic and St. Francis, and transmitted their sacred fire. Louis was six years old when Dominic died, and he had seen his father, moved by the living eloquence of the departed Founder, go forth to suppress the Albigensian heresy. Louis VIII's death in that enterprise brought young Louis to the throne in 1226, the year that witnessed the passing of St. Francis. Anthony of Padua and Simon Stock, Clare and Agnes of Assisi, Philip Benizi, one of the earliest Servites, Peter Nolasco, Founder of the Order for the Redemption of Captives, Raymund of Pennafort, Hugh of Lincoln, Thomas of Hereford, and Hyacinth, apostle of many nations, were among the saints within his knowledge or acquaintance, and he talked with Brother Giles, the companion of St. Francis. Among the men of the century whose virtues raised them to the Papacy were the great Innocent III, John XXI, the Scientist; Gregory IX, the Canonist; Blessed Gregory X, Blessed Innocent V, St. Celestine V, St. Benedict XI, and the powerful but calumniated genius, Boniface VIII.

It will be seen that Louis had holy exemplars all around him, in church and school and cloister, of the first order of greatness. But on secular thrones and in royal houses he could also find them, even in his own. St. Eric of Sweden and St. Leopold of Austria had not long preceded him, and contemporary with him were St. Margaret and St. Elizabeth, both daughters of the royal house of Sts. Stephen and Ladislas of Hungary that took a whole Crusade upon its shoulders; St. Hedwiga, their relative and his, the princess who ushered in the greatness of Poland; his cousin, St. Ferdinand of Castile, conqueror of the Moorish Kingdoms of Murcia, Cordova and Seville, and his other cousin, Ferdinand's successor, whom history has entitled Alfonso the Wise. His grandfather, Philip Augustus, by tact and strength had made potent his sway over French and Anglo-Nor-

man liege lords, and his father, Louis VIII, "a lion to his foes and a lamb to the good," who cared naught for pomp or pleasure, and died in the service of the Church, enjoined him in his will "to found a church for the honor and reverence of My Lady the Virgin Mary." His other parent, Blanche, great as queen and wife and mother, who had the privilege of having two of her children raised to the Church's altars, used to say to him: "Fair son, I love you, God knows how dearly. Yet had I rather see you dead at my feet than know you to be sullied by one mortal sin." Louis, therefore, inherited the kingly and Christian qualities that ennobled him; and his whole environment quickened their development.

There was abroad the pulsing and heaving of many movements, a bursting forth of all human energies, long pent up and prisoned by barbaric repression, but now motivated and driven into universal expression by the full realization of an all-compelling Faith. The movement had been eight centuries delayed. The great doctors and churchmen and missionaries of the fifth century, such as Augustine, Ambrose, Jerome, Chrysostom, Leo the Great, Celestine, Patrick, were heralding the general bourgeoning of Christian genius when the barbarian hordes crushed it in the bud; and as these with long and painful toil were Christianized, the Mohammedan fanatics compelled them to confine the main expression of their energies to the sword. Patrick's dominion was alone untouched. There Christian culture found its full development; and his children, heirs of his zeal and sanctity, carried it through the continent and isles of Europe, marked their paths through tribes and nations with schools, monasteries and universities, all nurseries of arts and crafts and varied learning, and thus laid the foundation of the great renaissance of the thirteenth century. The monks of Cluny woke into new and stronger life the activities of the children of St. Columbanus and St. Benedict, and Gregory VII, in curbing the corrupting tyrannies of kings and barons, made possible the reign of a Saint Louis. The sons of St. Dominic and St. Francis created the atmosphere that made him fit into the world of his day.

The monastic and cathedral schools were grown into universities, and in Louis's era some forty, most of them still vigorous, received their charters in Italy, France, England, Spain, Poland and Germany. Louis himself chartered the University of Paris, and saw there thirty thousand students from all nations eager learners of great masters in arts, philosophy, theology, medicine and law. There were ten thousand at Oxford, and at Bologna, Rome, Padua, and elsewhere students crowded town and halls, showing that at that period, when Europe's population was less than fifteen millions, higher education was more widely diffused than in any other. And it was productive. Its logical and lofty thought refined the song of *trouvere* and *troubadour*, Minnesinger and Meistersinger; moulded into epics the Arthurian, Carolingian, Cid and Nibelungen legends;

begot the art of the "Romance of the Rose," of the satire "Reynard the Fox," and of the religious drama; shaped such inspired hymns as "Dies Irae," "Stabat Mater" and "Pange Lingua," and reached the culmination of poetic expression in the sublime masterpiece of Dante. Besides moulding the languages of Europe into fitting vehicles for every form of literary output, and teaching the world to think and write with logical precision, the thirteenth century laid deep the foundation of European law. Louis utilized his Professors of Law in founding French jurisprudence; his cousin, St. Ferdinand, did likewise in Castile; and in England, Italy, Saxony, Hungary, laws were written and codified into permanent form, thus affording to future generations a solid basis for development. The *Magna Charta*, with its parallels in Switzerland and Hungary, and the beginnings of representative government in England, France and Spain, were among the effects of intellectual enlightenment, which, if true, is always the seed of rational liberty.

But there were even greater educational influences at work. The schools sprang up beside the churches, and both grew simultaneously, the one into universities, the other into cathedrals and basilicas. But these were for all the people, who, rich and poor, lord and villein, put heart and hand and brain into the construction of the grandest monument, the finest home that man may build for God. The cathedrals were building while Aquinas built the "Summa," Dante the "Divina Commedia," and Giotto the frescoes of Assisi; and they are equally sublime. At Paris, Amiens, Rheims, Beauvais, Chartres, Mont Michel, Salisbury, York, Ely, Durham, Westminster, Toledo, Burgos, Brussels, Treves, Strasburg, Freiburg, Cologne, Pisa, Florence, Orvieto, even at Thronthem in Norway, arose massive harmonies of chiseled beauty, anthems in stone, poems in marble, which are to-day the wonder of the tourist, the artist's and the architect's despair. Neither modern wealth nor invention avail to rival them, for these evoke not the spirit of their builders. Even Mr. Roosevelt allows some merit to the Middle Ages for its cathedrals. Their mass his eyes have seen; but they should have seen much more. Those great buildings strewed all Europe—the churches completed in France alone during the thirteenth century are valued at five billion dollars—and each was many years in construction, often a century or more. They necessitated hundreds of trades, craftsmen in marble, stone, wood, glass, bronze, silver, gold, enamel, tapestry, lace, painting, etc., and therefore technical schools, and from these were formed the guilds, out of which grew much of the prosperity and social well-being and the liberties of Europe. The mere fact that the guilds of 51 distinct trades took part in an English Bible play of the time will throw some light on the commercial and social as well as religious influence of the churches.

St. Louis founded and extended hospitals and libraries, conducted extensive charities, and despatched at his expense missionaries to the Mongols and Mohammedans, but

in all this he was following an example that was set him in many centres, notably in Rome. He led a forlorn hope in two Crusades, but led a host of knights and commoners, who despite the bitter experience of former failures, risked life and possessions and the delights of home for the sake of Him who gave them. Their heroism and his, as well as the enlightenment, the benevolence, the sublime artistic achievements and the manifold greatness of the age, were all inspired by religion undefiled. That is the lesson of St. Louis and his period.

M. KENNY, S.J.

### Merchant Guilds

The economic chapter of the history of medieval organizations opens with the *gilda mercatoria* or Merchant Gild. It is an institution peculiarly interesting from the most various points of view. It appeals alike to the historian, the lawyer, the social worker, the inquirer into the origin of corporations, the student of municipal government or popular civic activities, and to all who are following the momentous development of economic organizations in our day. Previous societies had been exclusively civic, social and religious in their scope. The new institution embraced all these purposes, although it was predominantly commercial in its nature.

No trace of any Merchant Gild can be found previous to the records of the Norman Conquest in England. It was here that it received its most complete development and exercised a greater influence than in Germany, France or any other European country. A reason for this fact may not improbably have been the comparatively late expansion of industry in England, which made commercial intercourse with the continent peculiarly necessary. Even in Anglo Saxon days the merchant who thrice crossed the ocean was raised to the dignity of a thane.

Whatever cause we may assign, it is certain that with the Norman Conquest a new era of commercial and industrial expansion opened up for England. Not only was foreign trade stimulated by the close relation of the Norman merchant with the continent, but a new impulse was given to domestic trade and industry. Probably the first clear reference to a Merchant Gild is found in a charter granted to the burgesses of Burford by Robert Fitz-Hamon (1087-1107).

The name given to the particular form of association which we are here considering is apt to prove misleading to the modern reader. The term "Merchant Gild" only vaguely implies the meaning it would convey to-day. Each craftsman, at this period, was likewise a merchant. He personally manufactured his wares and personally sold them in the market, at the fair, or in his own shop and home. He not only directly purchased the raw material of his trade, but at times even bartered with it. Thus the brewers of Hamburg are said to have been



the principal corn merchants of their city. Similar instances might readily be given in illustration from English history.

All the burgesses of these primitive communities could therefore be members of the Merchant Guild of their respective town or borough. Since, however, the possession of a *burgage*—the ownership of a town lot, apparently with or without a tenement, according to different regulations—was required for the right of citizenship and of the ballot, there would necessarily be many who could not fulfil this condition. Others again were not strictly resident inhabitants, while lastly there was a large unfree population, known from this time on as *villeins*. Members of all these grades could enter the gild. The villeins, however, were by no means admitted in every borough, and the exclusiveness of later gilds became more absolute as the town population grew, and the gradual emancipation of the unfree classes filled the cities with men who were often almost on a footing with the free burghers, although still in a nominal state of villeinage.

In illustration we may quote the answer made by the mayor and community of Bedford to the crown attorney who by royal authority had asked to know what inhabitants were admitted into their Merchant Guild. "Both burgesses (*i. e.*, citizens) of the town," they replied, "and any others dwelling in the same, from the time that they take the oath to preserve the liberties of the town and the king's peace and to maintain all other privileges touching the aforesaid town and gild, are admitted into the gild, so that they can then sell all kinds of merchandise by retail, and everywhere enjoy the aforesaid immunities and liberties, just as the burgesses themselves." (*Gross, The Gild Merchant, I, p. 38.*) It is evident, therefore, that citizenship and gildship were not synonymous, as has often been assumed.

The specific object of the Merchant Guild is likewise clearly defined in this quotation. It is briefly expressed in the words, "so that they can then sell all kinds of merchandise by retail." While a certain liberty was allowed to foreign merchants in disposing of their goods by wholesale in as far as this could not harm domestic trade, no one except a gildsman might in general deal in retail merchandise without being subject to tolls from which the members of the gild were free. The sale of certain products was moreover strictly a gild monopoly. It is probable however that the necessities of life were not ordinarily subject to such restrictions.

To judge fairly of these regulations we must bear in mind that, at least in the beginning, the gild was open to every merchant and craftsman in the town. Even foreign merchants not belonging to the gild might sell their wares at the great fairs and on market days, when the main purchases of the year were made. Merchants of neighboring towns might moreover receive the liberty of the gild, and an interchange of privileges took place. In some charters express mention is made of freedom

from toll throughout the realm. It is even believed that this was a general privilege of the Merchant Guilds.

In every case strict provision was made in the royal charter, or by the town authorities, to protect the gildsmen from the unlicensed competition of non-members or foreigners. The latter title was applied to all who were not townsmen. The isolation of the individual boroughs, the dangers often encountered in passing from one to the other, made the separation between town and town perhaps as great as that which now exists between country and country. Every stranger, though coming from the nearest city, was a "foreigner." The gildsmen therefore could not permit him to carry away at pleasure the wealth of the little community. Many exceptions, as we have already seen, were made in this medieval protective system.

The retail selling of merchandise by non-gildsmen was forbidden, not only within the borough, but likewise within the immediate neighborhood, so that there might be no possibility of circumventing the law. Thus the charter given by Henry II to Oxford lays stress upon the privilege of the Merchant Guild, "so that no one who is not of the gild shall presume to deal in merchandise either within the city or in the suburbs." (*Stubbs, Select Charters, 167*). Frequently only certain classes of articles are specified as subject to such restrictions.

Although the Merchant Guilds were therefore, in a wide sense, trading monopolies, they can not even remotely be compared with the monopolies of our day, or with any that have sprung up since the Reformation. They are essentially different. This is at once evident from the fact that so far from seeking to bring about a concentration of trade in the hands of a few their object was to embrace all who could be considered merchants in any sense of the word, including the craftsmen of the town who even formed the overwhelmingly great majority of the original membership.

If, nevertheless, there always remained a number who were not members of the gild, and consequently were excluded from its public privileges, the reason is not difficult to see. It was upon the gildsmen, even though not citizens, that a large portion of the burden of taxation fell. They therefore demanded likewise the advantage of special privileges not to be accorded to strangers and others who had no share in paying the municipal expenses and answering the royal obligations placed upon the town. Such a demand was fully justified, provided it was not carried to excess. The first duty of the gildsmen was to pay *scot and lot*. This implied that they were to be assessed in proportionate shares whenever money was required not only for public improvements, but likewise to meet the exactions of the King. In the latter case particularly, there was question of forfeiting the dearly bought and jealously guarded franchises of the town itself should they fail in their duties. The Merchant Guild therefore was the last resource and the great strength of the municipalities with which it

was identified. The town developed and prospered along with it. Not only did the gild pay the imposed taxes, but it often undertook considerable works for the common good. The municipal welfare and the unsullied reputation of its borough was the main concern of the Merchant Gild.

That there were likewise serious disadvantages to be dreaded from excessive protection, and from abuses of power, leading to selfishness, need not be insisted upon. Like all purely human institutions, the Merchant Gilds had their defective sides due to mere misjudgment or to human frailties. Even in the most ideal earthly state we shall never be able to ignore the fact of the original fall. It is the ineffable blessing of Christianity that it has turned all our sources of suffering into fountains of merit by supernaturalizing our motives. The unfailing joy of the Christian life amid civic injustices and domestic afflictions, which to a greater or less extent will always exist owing to human selfishness, is the great truth of the Sacred Scriptures, that all things work unto good for them that love God.

Another vital difference between the Merchant Gild and modern monopoly lies in the fact that the right of the consumer was constantly kept in sight. The object of the gild was to set a fair price which should be neither exorbitant for the purchaser nor unjust for the tradesman. All trafficking above or below this just standard was certain to bring severe penalties upon the offenders. Heavy fines moreover were imposed for all dishonesty in weight, measure or quantity. The numerous records which remain show that these laws were duly enforced.

Lastly, all monopoly, such as the term implies at present, was not only strictly forbidden, but stringent regulations were drawn up to make it impossible. No individual or group of individuals could monopolize any product. Attempts to buy up goods, not to control the market—an offence so heinous that it was utterly unimaginable to the mind of the medieval gildsman—but to conduct a larger sale than was possible to others who were willing to make the same honest effort, was likely to meet with instant and absolute confiscation of the goods purchased for this purpose. The genius of the individual was to manifest itself, not by accumulating a vast fortune and by employing the greatest number of men, but by producing the most perfect article for the market. Each gildsman was to earn an honest income. No one was to monopolize or even partially control any industry.

JOSEPH HUSSLEIN, S.J.

### The Elephant and the Tortoise

There is a class of scientists who are never at a loss for an answer to a difficulty. As soon as a problem is encountered a working hypothesis which gradually assumes an air of certainty is formulated. This hypothesis is concerned with one particular difficulty only. It is

framed to meet that difficulty and no other. It gives no thought to any other. It may even generate a hundred new problems in striving to solve one. That is of little consequence to the scientist. He is intent on an answer to his problem. For the time being that problem is his life. He has no thought for anything else. Others may puzzle over the difficulties to which his hypothesis gives rise. He will not. He will be true to the instinct of his ancestors. His ancestors are the Hindu astronomers. They were sorely perplexed about the earth's position and stability in the cosmos. They could not understand how the great sphere held its place with rigid uniformity. They put it upon the back of an elephant. But how was the elephant to maintain its place and poise? By standing on a tortoise. The earth rested on an elephant, the elephant stood on a tortoise. The tortoise? Its stability did not come within the purview of the Hindus' researches. They had found an immediate explanation for the earth's stability. Their hypothesis was so far good, that was enough. Their intention was fulfilled. Their descendants might worry over the problem of the tortoise, they would not bother about it.

The story is not as old as it looks. It is repeated daily in a certain kind of modern science. The mechanists are the Hindus. Physical and chemical laws are the elephant. Sometimes there is no tortoise. The elephant is left to swing his unwieldy legs in space at the peril of his life. Sometimes there is a tortoise in the shape of an Immanent Mind, whatever that may be.

The mechanists explain everything by purely materialistic laws. Physics and chemistry account for life and life's origin. These sciences explain sensation, thought and desire. They are a patient and obliging elephant. But do not look too closely at the beast. He is not as sturdy or as intelligent as he appears to be. He is apt to fall to pieces under scrutiny. The laws of physics and chemistry are purely materialistic. Thought and desire on the other hand are spiritual. There is no proper proportion between the material and the spiritual. The former, therefore, cannot be the effect of the latter: thought and desire—the spiritual cannot arise out of the material—physical and chemical laws. The elephant cannot become the progenitor of an angel; the effect must be proportionate to the cause. Mechanists shut their eyes and leave this vision to their descendants. It is worrisome. They cling to their elephant.

But what about their tortoise? There was a time when they had none. Some of them have found one now though. In fact, they were driven to invent one. Laws are laws. Laws demand a legislator. Law and legislator are correlative. There is the first reason for the necessity of a tortoise. Then, too, there is a supreme intelligence operating in the universe; that seems evident. Purpose, design, is found everywhere. The elements are distributed through space with the nice and exact proportion required for the life of man, beast and plant. The perfect balance is never lost. A complicated medi-



cine demands the labored attention of an acute pharmacist. The complicated medicine is the atmosphere with its balanced proportions of elements never lost. In the inorganic world the atoms and molecules of the same element, howsoever distant from one another, are obedient to the same law. The hydrogen in the sun is ruled like the hydrogen on the earth. A law-giver controls both. In the organic world the elements set up an entirely new code of operations. A different force is at work upon them. A law-giver is adapting means to a new end. And have you never noticed the overwhelming evidence of design in the structure of plant and animal? The very coordination of parts is eloquent of design. The adaptation of organs to their function is still more eloquent of purpose. The eye is adapted to seeing, in accordance with the minute laws of optics. The ear is adapted to hearing, in accordance with the laws of acoustics. There was prevision of an end, adaptation of means to that end. A machine which performs complicated functions with precision bespeaks an intellect which reasoned well. Eyes and ears and a thousand other organs in different animals perform their work excellently. No wonder the less radical mechanists invented a tortoise. The Immanent Mind is the tortoise.

The Immanent Mind? Yes, a great intellect in the world, as a part of the world. Let us see. There is law in the universe. Law demands intellect to frame it and will to promulgate it. That tortoise of the mechanists is not complete. It is intellect only. There must be will too. Hence, connected with the universe somehow or other there is something possessing intellect and will acting in a determined, definite, individual way, by framing, promulgating and preserving definite laws. In other words, there is a person governing the universe. Is he immanent in such a way that he is part and parcel of the universe? If so, he is not necessarily distinct from the physical and chemical laws of the mechanists. Quite true, they answer, for physical and chemical laws are but manifestations of this Mind, part and parcel of it, if you will. That is impossible. These laws are imposed on the universe. If they are not distinct from the Immanent Mind, that Mind must have been imposed upon the universe too. If that be true, there is something beyond it, above it, superior to it. The tortoise refuses to swing in the air. It demands a resting place. The mechanists must find one for it. Reason compels them to do so. They will find it in a supremely intelligent personal law-giver.

And if they examine that law-giver well, he will be God, the Creator of all, in Whom we live and move and are, God transcendent but yet immanent by an immanence which puts Him in all creatures and yet retains Him distinct from all creatures. The logical and necessary step beyond the tortoise puts us at the throne of God, whom all men are bound to seek and worship in spirit and truth.

R. H. TIERNEY, S.J.

### The "Devout Roman Catholic"

This worthy person frequents queer company. Should anyone be preparing an attack on the Church, the "devout Roman Catholic" is ready to support him. According as the attack is more venomous, the Roman Catholic becomes "devoted," "fervent" and even "ardent." We, within the Church, do not presume to graduate so nicely the religious sentiments of our friends: the newspaper, the Protestant writer, the author can do so exactly. We should like very much to have a quarter of an hour's conversation with the "devout Roman Catholic." Unfortunately he reveals himself only to the enemy.

He, or she, went to church in England the other day. It was the Church of the Holy Name, in Manchester. It is a large church and there is generally a good congregation. Father Bernard Vaughan was preaching, so it was full. He was preaching about Kikuyu and, of course, it was packed. But his hearers were not "devout." They enjoyed his piquant descriptions of the confusion of the Established Church and even laughed outright. This filled the solitary "devout Roman Catholic" with disgust and indignation. He, or she, rushed out to confide those feelings to a member of the Church of England—at least so that member of the Church of England says, for he wrote the whole matter to the papers immediately, and assured the public that the Roman Catholic was "devout." The member of the Church of England called Father Vaughan "flippant," a "tickler of the ears of the groundlings" (Dear old misquotation! How often have you served the indignant against Father Vaughan!) "a *farceur*," a dealer in "coarsest gibes," especially against "Anglo-Catholics," and asked: "What do the responsible leaders of thought in his Communion think of his pyrotechnics." Evidently the member of the Church of England was very angry. Evidently, too, the "Roman Catholic" did not rise to his lofty tone, otherwise "fervent" or "ardent," not merely "devout," would have been the epithet.

We do not understand what a "responsible leader of thought" is. Such officials may exist in the Church of England, though to whom they are responsible is impossible to discover. The Catholic Church is governed by its lawful pastors, who, despite the "devout Roman Catholic's" disgust, seem to have a pretty decent opinion of Father Vaughan.

That Christian Science is something more than a "harmless delusion" has again been demonstrated by a recent occurrence in New York. A baby fell sick and its pious parents, instead of calling in the doctor, summoned a "Scientist." Then the child was doubtless assured that there was nothing the matter with it, as sickness and pain are not realities. It seems, however, that the unreasonable infant refused to be convinced by this argument and was even perverse enough to die, and that too of so

unreal a disease as diphtheria. Meanwhile the baby's real sister had been going to school and gave the germs of the unreal contagion to seven of her real companions. The papers took the matter up and now a few bigots are beginning to suspect that these "nice, cheerful Eddy-ites" have some beliefs that may at times be prejudicial to the public health.

## CORRESPONDENCE

### Catholics in Bombay

BOMBAY, January 4, 1914.

The recent appointment of Doctor D'Monte as an additional member of the Legislative Council of the Governor of Bombay, and the establishment of a Catholic Gymkhana, have attracted a good deal of attention to the Catholic community in Bombay. These events imply a recognition by the Government of the right of the Catholics to have a voice in the administration of the affairs of the Presidency and a desire to place them, as far as may be, on a footing of equality with the other communities.

It is indeed a matter for surprise and regret, that the Catholics in Bombay and the suburbs, who number, roughly speaking, over 100,000, should have allowed themselves to be completely outstripped in the struggle for existence by communities whose connection with Bombay is comparatively of recent date. The causes that have contributed to this result are not far to seek; they are in the main a want of facilities for education in the suburbs, a deplorable state of illiteracy among the lower classes in the city as well as the suburbs, an absence of a spirit of commercial enterprise and of that telescopic faculty of looking into the future which is so necessary a condition of economic progress, and finally a complete absence of co-operation among the different sections of the community, each of which has been so far working out its own ends and aims more or less in a state of "splendid" isolation from the others.

Of the three local groups that can be most easily identified the Bombay East Indian community stands first in order of time. The history of Bombay, it has been well said, is a history of the growth and settlement of the different peoples and races that have at various times made it their home of adoption. The Bombay East Indians, however, are not settlers or their descendants: they are children of the soil, the descendants of converts from Hinduism made by the Franciscans in the fourteenth, and the Jesuits in the sixteenth centuries of the present era. In the earlier days of the British occupation, and earlier still under the Portuguese they no doubt helped to make the history of Bombay, holding large estates and properties in the city as well as the suburbs and also high posts in government offices. But these estates and posts have long since passed to other and alien hands, and in the villages around Bombay the poorer members of the community are mere hewers of wood and drawers of water. The Bombay East Indians living in the city come under the Propaganda Jurisdiction of the Jesuit Archbishop of Bombay; those in the suburbs are mostly under the Padroado Jurisdiction of the Archbishop of Damaun.

Next come the Goans. They hail from Goa, the city of Afonso Albuquerque, hallowed by the presence of the incorruptible remains of St. Francis Xavier, and the capital of the Portuguese possessions in India. Their

connection with Bombay dates back to the time of the Portuguese conquest of the island. But with the exception of a few families the present-day Goans are temporary settlers, whom the necessity of winning their daily bread has torn from their homes in their beloved Goa.

They are divided into a numerically small higher class and a large lower class; the line of cleavage between the two, however, is not an ineffaceable one, many of the latter finding their way into the former by a gradual process of amelioration. These two divisions are further sub-divided into Brahmmins and Chardos (Kshatriyas) in matters social, by the caste-system to which the Goans still cling very tenaciously. The higher class produced in the past some eminent doctors and still shows a decided leaning to the medical profession; Goans of the lower class are generally knights of the ladle or waiters in hotels, restaurants, and steamers, and have acquired a fame in matters culinary comparable to that of the French chefs in Europe. The community as a whole is remarkable for its skill in instrumental music. The Goans are very patriotic and have always the welfare of Goa at heart. They ever cast a wistful look at their native land, the land flowing with milk and honey and also abounding in pork and feni (a highly spirituous liquor made from the fermented juice of the cocoanut-tree). They are very much attached to the Portuguese Government and proclaim their loyalty thereto from the housetops on every possible occasion, without prejudice however to their loyalty to the British Government which has given in the past, and still gives, employment to many of them in its offices. This attitude of the Goans finds a justification no doubt in the fact that while their permanent homes are in Goa, their temporary ones are in Bombay. It goes without saying that the whole body of the Goans is under the Padroado Jurisdiction.

The Mangaloreans constitute the last though not the least of the three sub-communities. They form a compact little community which has been slowly but surely acquiring strength and influence in this highly cosmopolitan city. The Mangaloreans, properly so called, are all drawn from the educated class of Mangalore and the suburbs, but of late an undesirable element from the remoter parts of the District of South Banara, of which Mangalore is the capital, has been finding its way up to Bombay and misappropriating to itself the name "Mangalorean," to which it has not a shadow of a claim.

It is not more than twenty-five years since the first batch of Mangaloreans stepped on these shores, but this period of time, short though it has been, has sufficed to enable them to win their way to distinction in various walks of life. They can at the present moment point to two of the members of their community who hold respectively the responsible posts of a Sessions Judge and a Deputy Accountant-General. From a spiritual point of view they owe allegiance to the Archbishop of Bombay; from a secular point of view they are the subjects of the British Government, their loyalty to which has been shown in more ways and on more occasions than one. It may not be out of place to mention here the fact that the substantial help given by the community in Mangalore, at a time when South Banara had not been incorporated into the Indian Empire, to the British during the war with Tippu Sultan brought down upon them the wrath of that potentate and the subsequent deportation of 66,000 to the prisons of Seringapatam.

To conclude, the Catholics in Bombay are a body, not homogeneous, but rather composite in its nature. But



their common Faith, interests, and aspirations constitute a bond of union that should knit them together closer than heretofore. The Hindus, Parsees, and Mohammedans are reaping to the fullest extent the benefits of fusion and union of the divergent elements in each of these communities; what has been done by them in that direction is surely not outside the scope of practical politics in the case of people belonging to the household of the Faith. An intelligent appreciation of the economic and social problems facing the community and a stern determination to solve them adequately, setting aside all petty party-feeling, parochial interests, and parish politics under the guidance of acknowledged leaders, is the only way to the uplifting of the community above the low level to which it has fallen. The best way to achieve this result is to form a federation of the different associations that represent the sub-sections in their corporate capacity, and a federation the Catholics of Bombay should proceed to establish without any further loss of time, heedless of the attitude of certain raw converts and carping critics who make use of a dangerously slipshod facility of speech and writing to air their own preconceived views and discourage every suggestion of combination or federation.

SYLVESTER J. NORONHA, B. A. S. J. C.

### The Catholic Press and Pius-Verein in Austria

Until the year 1905 the Catholic Press in Austria had practically no standing. Only one Catholic paper of any importance existed and that was published in Vienna. The political power and energy, which were concealed in the Catholic Press and waiting to be used, had not been recognized as yet by the people. On the other hand the *New Free Press*, under Jewish influence, acted as Czar in the news-world of Austria. No Minister could assure himself of political success without its friendship. Even to-day the strength of the Press hostile to the Catholic Church is by no means crushed; but it is weakened and on the decline since the Catholic Press has entered the lists.

The Pius-Verein, named after Pope Pius X, was organized on Catholic Day, 1905, in Linz. Its purpose was to establish a permanent fund for the Catholic Press; to arouse enthusiasm among Catholic people for this cause; to guard the interests of the common-folk and show them clearly the pernicious, disastrous and destructive conditions which the Anti-Catholic Press was bringing about. Austrian Catholics had long been drinking from polluted wells. The Pius-Verein aroused them from their lethargy and established itself in every part of Austria. As a consequence there are now more than 930 Branch Divisions throughout the country. Every year each of these Divisions meets and discusses the development and needs of its own district. Then there is the yearly General Congress of the delegates of these Branch Divisions. Besides these two assemblies there is edited five times every year a paper called *Mitteilungen des Piusvereines*, "Communications of the Pius-Verein," of which over 150,000 copies are printed. It sums up the work of the Branch Divisions and General Congress, gives the data of the whole organization and discusses plans for the future.

During the eight years of its existence the Pius-Verein has grown in membership to 140,000. On its roll are the names of Austria's best and most prominent citizens. The President is Count Franz Walterskirchen who has shown untiring energy in his efforts to lead and advance the organization. The mainspring of the enterprise is

Father Victor Kolb, S.J., who has done so much in this line of work in Vienna that he is known throughout Austria under the popular name of "The Apostle of the Press." But the work owes its success not merely to the members of the Kaiser's illustrious household, many of whom have in no small way furthered it, nor to the clergy who have zealously assisted the cause—but if one wants to trace and analyze the success he will find it is due to the laboring man, to the young girls working in the stores or in the fields, to the young men of the various Sodalities, to the domestics and to the hale, honest, God-fearing old peasant and his devoted wife—to the good old Tyrolean Bauer. In the edition of *Mitteilungen des Piusvereines* for September and October, 1913, we read that the Tyrol alone has contributed 130,000 kronen (about \$26,000) to the Pius-Verein for the Catholic Press. Individual cases of assistance are quoted that are really heroic. Imagine a peasant girl giving 200 kronen (about \$40) for the work, a country servant leaving 400 kronen (\$80) in his will for the same cause, and an aged woman in a small town near Innsbruck bequeathing 5,000 kronen (\$1,000) to the Society. Since the foundation of the Pius-Verein the total contribution from all Austria has been almost 2,000,000 kronen or about \$400,000. Who can calculate the self-sacrifice, renunciation, noble generosity and devotedness which this sum represents. What a lesson to American Catholics who have a Press war to wage at the present day—a war against the Socialistic Press and Anti-Catholic Press in America. To conquer such enemies it needs the support of the masses of the people, it needs the co-operation of the working classes, it needs the unswerving allegiance of upright Catholics and honest Christians.

Hence it is that the Pius-Verein has successfully helped the Austrian people. The increase of Catholic readers has been wonderful since the Verein's establishment. During the Eucharistic Congress in Vienna in 1912, the *Reichspost*, the largest Catholic paper in Austria, increased its circulation by 1,200 yearly subscribers in Vienna alone. Since the last Balkan war the authoritative prestige and news reliability of the *Reichspost* has been doubled. During this Balkan war the reports of the *Reichspost's* staff were the only ones allowed in the officers' quarters. The *Reichspost* was appointed by the government to act as the official news organ of the war. It is the newspaper par excellence of all Austria.

The Pius-Verein has introduced many modern American and European journalistic improvements in its methods, so that its excellence has extorted the reluctant admiration of even those who have no special sympathies with it. Its progress and efficiency are such that the Austrians look upon it as a national monument of honor, and can in a manner compare it with the American Associated Press.

What many modern journals lack, the Austrian Catholic Press has in abundance, namely, it has learned the cult of facts, it is fair and frank, it fights against impure literature and hates immoral and suggestive writers, it is the champion of pure and wholesome books, and can parry every thrust directed against whatever is good and noble. It has taught the people that while "the times change very much and men change with them, yet purity and truth and God must ever be the same."

"May the work of the Pius-Verein and the Catholic Press of Austria prosper and go on forever," was the wish which a veteran Kaiserjäger of the Tyrol expressed while sending a contribution from far-off Chicago. That is also the wish of every Austrian. And may it come true!

H. P. MCGLINCHY, S.J.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 14, 1914.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1913, and published weekly by the America Press, New York.  
President, THOMAS J. CAMPBELL; Secretary, WALTER DWIGHT;  
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:  
United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 50 East 83d Street, New York City, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW

### The Campaign of Slander

The account of the libel suit entered by Supreme Knight James A. Flaherty against two men who printed in Philadelphia and circulated through the country the bogus Knights of Columbus Oath makes instructive reading. The men admitted, says the *Philadelphia Record*, "that the circular was a base calumny and absolutely without foundation," and agreed with Mr. Flaherty that "this alleged oath is a tissue of falsehood from the first word to the last." But "they had been duped," and this is where the instruction comes in. They had got the oath from the *Menace*—we regret to have even to mention its name—and their lawyer applied to it for proof. The unscrupulous baseness shown in the editor's reply is in keeping with the matter of his organ:

"The alleged oath which your clients in Philadelphia were arrested for distributing was circulated in practically every State during the late campaign, and the demand upon us for this document was something great, and we had received copies of them from so many sources we simply printed and handled them as we would any other job of printing to supply the demand, and while we have no apologies to make for so doing, we do not have any evidence that the oath is one which is taken by the members of the Knights of Columbus. We feel sure it would be folly for you to base your defence on the authenticity of this document."

To complete this picture of unblushing rascality, the writer coolly admits that he has never seen the Knights of Columbus ritual, "and a statement in a recent issue of the *Menace*, which led you to believe we had it in our possession, while somewhat of a bluff on our part, was based on the fact that we know where it can be had." The Judge in suspending sentence against the libelers, at Mr. Flaherty's request, paid a suitable compliment to the Supreme Knight and his Church and Order, and the case was over. It was established in public court that the Knights of Columbus take no oath of any kind, but make

an affirmation of loyalty to their Church and to their country, which does them credit as Catholics and citizens; but the confessed liar, the distributor through all the States of the Union of a million weekly slanders on sixteen million citizens got off scot free, and the next day his foul sheet was selling on the streets of Philadelphia.

In a masterly analysis of the causes of bigotry and its widespread campaign of calumny—which he attributed mainly to jealousy of our growth, indécency's hatred of decency and decent living, the debauching of public morals by a licentious press, and the consequent commercializing of slanderous obscenity—Archbishop Glennon recently deplored the fact that the laws, while prohibiting libel against an individual, permitted the vilification of the many, the distant and the dead, of a whole State and Church and people, and thus render the vindication of our dearest rights impossible by legal process. There are many jurists who hold that the law is quite capable of stopping the transmission through the mails of this deluge of foulness and slander if only its guardians were resolute to enforce it; and much can be done to stimulate their resoluteness. Meanwhile we can give calumny the answer which Archbishop Glennon rightly deems the best in the long run:

"It is, that every Catholic shall so live, so speak and act that no just criticism can be pronounced against him. Every Catholic can so inform himself that he can make an intelligent defence of his faith; he can answer lies by telling truth, and show in his life to all the world that the standard of faith and morals that he follows is as high as Calvary and as sacred as the Christ Who was there crucified"; and he can solace and strengthen himself with the thought that "the very persecution we suffer is, in the words of the Master, a proof of the divine origin of our Faith."

### Women Register in Chicago

Chicago women to the number of 153,897 registered on February 3, preparing to exercise their newly granted suffrage at the next city election. This number, with 85,161 men who registered during the day and with the 437,346 male names entered on the lists of the last city election, brings the total registration up to 676,604, the greatest polling list of any city in the United States. Although novices in politics, the new voters proved themselves quite able to marshal their forces in a way that astonished keen and skilled men workers in the political game. The first day's results far surpassed the forecasts of their own leaders, and now it is affirmed that new and greater surprises await Chicago on the second registration day, which comes next month. Even mildly interested onlookers are not unprepared to find verified then the claims of the women enthusiasts organized to see that the qualified women voters put their names on the lists,—and these are boasting that the women in



Chicago will add 100,000 more names to the electoral lists on that day.

The experiment of women's influence in city government in a municipality like Chicago will be watched with closest concern everywhere. Of course the splendid spirit of the new voters in carrying on the campaign which preceded the first registration day is accepted by many as an evidence that this influence will be for cleaner politics. We certainly hope it will be so. It was Archbishop Riordan, we believe, who directed the priests of his archdiocese, once woman suffrage became an accomplished fact in California, "to take seasonable opportunity of advising our new electors to register, that they may be at all times prepared to give their service in making California a model State, and of handing down to the children that come after them a tradition of righteousness and of unselfish patriotism." And Archbishop Riordan's exhortation seems to have been used to good purpose in the campaign just closed in Chicago. For weeks the *New World*, the official organ of the Archdiocese of Chicago and of the Ecclesiastical Province of Illinois, has run this appeal in a prominent place on its editorial page: "Whatever may have been the attitude of Catholic women previous to enfranchisement, the possession of suffrage imposes a moral obligation. Apathy now can only result in disaster. Good women may not vote, but undesirables will. Catholic women therefore should not fail to register on February third."

### Don't Buy Them!

Boston *Truth* recently published the following well-merited denunciation of the "lupanarian philosophy" that is being shamelessly propagated nowadays by "supposedly reputable newspapers":

"Morrison I. Swift, irresponsible preacher of everything destructive of the home and civilized society, was given a page in last Sunday's Boston *Herald* to carry to the homes of the *Herald's* readers his disgusting doctrine of free love and state-reared children—the doctrine that marriage is a tragedy and the home unnecessary. We hear and read a great deal these days about an 'awakened public conscience' respecting business and political ethics, but we hear nothing of an awakening that will make it unprofitable for a daily or weekly or monthly press to invade the sanctity of the home with such unconscionable indecency and dangerous social heresy. And still people wonder why a wave of immorality is sweeping over the land! And still they wonder why the moral welfare of boys and girls has become a problem, not only for the anti-vice societies, but demanding special attention of police authorities, city governments and state legislatures! How long before the fathers and mothers and teachers and preachers of the land will rise in their wrath and smite these shameless purveyors of evil?"

But what should be said of Catholics who bring into their homes papers spreading such abominable doctrines as those taught by Swift? Is the five-minutes' instruction

reluctantly listened to at Sunday's Mass anything like an effective antidote? Certainly not. Poisonous journals should be kept out of the home and Catholic papers brought in. If the Catholics in this country, as we have repeatedly said, would only stop buying papers that publish articles by writers of the Swift type, what an improvement would follow in the moral tone of our daily press.

### The Castellane Case

Now that the Castellane-Gould case has come up for its third hearing, there are some Catholics who are very much disturbed over the possible result. Why they should be disturbed we do not see. Probably they themselves could not say. The only rational cause of disturbance would be distrust of the Roman tribunal. Protestants in their ignorant prejudice say things sometimes, it is true, not only derogatory to, but also defamatory of the Roman Curia. But this is no reason why Catholics should doubt that the Rota is an upright court, that its procedure is reasonable and just, that its judges know the law and will decide according to it. Still, to take away any pretext for anxiety, we may say that on looking over the decisions of the Rota for the past few months we find decisions against applicants for a decree of nullity in the original marriage contract in which the parties were persons of wealth and influence, while there are decrees in favor of applicants neither the one nor the other. Wang, a Christian Chinese, got his on the ground of error regarding the person. He intended to marry a certain Chinese woman, but as she was not willing, her friends substituted another. Do, a woman of Cochin-China, and To Bai-Ja, a woman of New Pomerania, got theirs for lack of interior consent, exterior compliance having been procured by parental violence.

### A Chemist and a Chemist's Ethics

As a rule chemists do not moralize. They are plain, matter-of-fact men, more interested in retorts and test-tubes than in ethics. Sir William Ramsay, however, has broken the rule. He has been moralizing before the "Institute of Sanitary Engineers." His subject was the "unfit," the physically unfit, no doubt. He has a plan to settle the problem to which they give rise. His solution is as old as the Spartans and quite as immoral as the Spartans. The unfit are to die outright. It is better so. That is Sir William's solution.

A code of ethics which contains such a doctrine is simply brutish. It violates reason and all the higher instincts of man. Were it put into effect man would degenerate into a creature more base than the domesticated quadruped which symbolizes all that is disgusting. Our higher emotions act as powerful agents in keeping us on the plane where we now are. Sympathy fills our hearts with tenderness and makes all the world our kin. Self-

sacrifice draws us near to heaven, and thereby promotes social progress in a marked degree. But sympathy and self-sacrifice and every other emotion distinctive of a true man would be destroyed by Sir William's ethics. Attila would replace the sweet Poverello; Genseric, St. Francis de Sales. Men would worship brute strength and lust and drink human blood in glee. The Spartans loved some such doctrine. The Spartans became splendid beasts but poor apologies for men. Their code of ethics emptied their hearts of even elementary virtues and their heads of intellectual gifts. Sparta's only heritage to the world is an unsavory reputation. History can repeat itself. Had Sir William's doctrine been put into effect, many of his famous countrymen would never have lived to illustrate their land by their intellectual gifts. The sickly Darwin would have been etherized. The weak Spencer would have been strangled. The dyspeptic Carlyle and de Quincey would have been chloroformed. The crippled Pope would have been drowned. Sir William would have rejoiced in his noble achievement. The unfit must die, forsooth. But who are the unfit? Those whom God in His wise providence has afflicted with disease? We doubt it. Sir William's speech leads us to suspect that the unfit may be sound of limb. No man is unfit whose life is making the world better and sweeter. No man is fit whose doctrine is degrading the world. It were better that the latter die. The human race would profit by his death.

#### An Anglican Solution for Kikuyu

Newspapers devote so much space to the prize-ring that most of us know what side-stepping means. The Church of England is quite skilful in side-stepping. The art is a useful one, but we think that a pugilist who had no other would not find it sufficient to maintain himself before an adversary. But this is the condition of the Church of England, it can side-step, it can do nothing else, and it is side-stepping constantly. That it will side-step in the Kikuyu affair is a foregone conclusion, and one who is described as "perhaps its most learned canonist" has shown it how to do so.

The Reverend Edmund G. Wood, the canonist in question, begins by bewailing the Zanzibar letter, or, in other words, the necessity of side-stepping that it has brought about. He then goes on to say that the Bishop of Zanzibar has made a great mistake in appealing to the *Ecclesia Anglicana*. It is to the Catholic Church, "her tradition, law and custom," that he must appeal. "I fail to understand," he continues, "how he can be said to be doing work for the *Ecclesia Anglicana* or in what sense he was sent by the *Ecclesia Anglicana*, or how anything that *Ecclesia Anglicana* (if there were such a thing) may say or do, can really affect his position." The side-stepping is clear. He must go by the Catholic Church; but according to the views of the learned canonist the Catholic Church is in a state of suspended animation and, there-

fore, can not direct him. Hence he must sit still and do nothing, as the Church of England intends to do.

Could one stop at this he would be inclined to cry: "How beautifully simple!" Unfortunately the antagonist will follow up the attack saying to the Bishop of Zanzibar: "You do not intend, I presume, to set up a new sect in Africa based upon your own views of the teaching of the Catholic Church? You must communicate with somebody. Is it to be with the promoters of Open Communion, with the whitewashers of those who attack Our Lord's divinity, with those who advocate masterly inactivity? You can not sit still and do nothing. You must take one side or the other. Either that of the *Ecclesia Anglicana*, a reality, the learned canonist notwithstanding, or with the Catholic Church, in its concrete reality, united with the Vicar of Christ."

#### The Birth-rate in Ireland

One of the readiest and truest tests of a country's progress, material as well as moral, is the birth-rate. Mr. Roosevelt said truly to the doctors of the Sorbonne that "the chief blessing for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times and it is the crown of blessings now." He added that failure to increase, when due to wilful fault, "is one of those crimes of ease and self-indulgence which in the long run nature punishes more heavily than any other," and that refinements of life and taste and material progress can never compensate a people for the loss of the greatest of the fundamental virtues, "the race's power to propagate the race."

Fidelity to this fundamental virtue has contributed more than any other natural cause to the continued and exceptional increase of the Catholic population wherever its people are Catholic in practice as well as in name. The fact that, as a whole, Catholics preserve that virtue and Protestants do not explains the phenomenal growth of the one and the decadence of the other in New England. One can appraise the vitality or decline of Faith in the various provinces of France by comparing their birth-rates. But the birth-rate is not always an infallible test. If for compelling or sufficient reasons a considerable portion of the population abstains from marriage, it may happen that those who do marry have large families, and yet that the general average is low.

Ireland is one of the countries where Catholicity is vigorous and the fecundity of the race is proverbial; yet the statistics make her birth-rate one of the lowest among the nations, and only a few points ahead of France. Father Thurston, S.J., explains the puzzle in the *London Tablet*. Partly because of emigration, which carries away the young and vigorous, leaving behind an undue proportion of the aged, and partly because of the poverty and lack of means that have been widely prevalent, there is a greater proportion of unmarried adults in Ireland than elsewhere in Europe, while at the same time the



birth-rate among those who marry is the highest in the world. The crude birth-rate, that is, taken in relation to the whole population, married and unmarried, was 22.7 per thousand in 1901, but calculated in regard only to those who are married, it rises to 36.1; and though the number of marriages had decreased in the decade, the proportion of births to a marriage had increased, while the corrected birth-rate of every other country had fallen in the interval. This is particularly honorable to Ireland, owing to the fact that the same causes which make marriages infrequent necessitate the postponement of many until late in life.

Father Thurston is considering the census of 1901, but the latest shows that the Irish birth-rate has advanced statistically and otherwise. Improved conditions have enlarged the number of those who have sufficient competence to marry, and there is good reason to believe that with the industrial revival that self-government will foster its young men and women will live and marry and prosper in their own country. It is one of the strongest indictments against misgovernment that conditions could have been such that in 1901 over thirty-two per cent. of marriageable women were single; and it is the highest testimonial of Ireland's purity that its rate of illegitimacy remained, nevertheless, the lowest of all nations. We may, therefore, hope that when normal conditions are restored it will receive the Biblical blessing in its fulness, and its seed shall plentifully inherit the land.

### Is the Language Difficulty Insuperable?

It used to be said, years ago, that a United Italy was an impossibility; that Piedmontese and Tuscan and Roman and Neapolitan and Sicilian could never be welded together into a compact nationality. Yet to the outside world it appears, with the exception of the Roman question of course, as homogeneous politically as most European countries. What adds to the peculiarity of the phenomenon is that, contrary to what is commonly believed, the people of the Peninsula do not all speak the same language. Thus, "Vega," a syndicate writer for the press, informs us that there are some communes in Italy in which all, or nearly all, the inhabitants speak Slavonic (Servo-Croat), German, French, Albanian, Greek or Catalanian. Slavonic is spoken in Istria, Dalmatia and a few communes east of the Veneto, German is spoken in some of the communes towards the northern limits of the Friuli; in the Seven Provinces, of which the chief city is Asiago, in the province of Vicenza; in the northwest of Bassano, and in the so-called Thirteen Communes, north of Verona.

In the district of Aosta, French is spoken in the towns, but the peasantry speak an *occitanico* dialect. In the district of Pinerolo, French is spoken in the Alpine Valleys of the Pelice and of Lucerna, inhabited by the Valdesi, as well as in the Valley of Fenestrelle. The Albanian tongue is heard in those towns and districts where in the

time of Demetrios Kastrioti, the Albanian refugees sought shelter, more precisely in the communes of Calabria Citeriore. Greek is spoken in those parts where the Greeks, who fled from the tyranny of the Turks, first settled, that is in the commune of Rossano (Calabria Citeriore), Corigliano d'Otranto (province of Lecce), Catatorio, Melito, Roguti, Condofuri, Bovo-Ardeto, and S. Agata del Bianco in Calabria Ulteriore. Finally Catalanian is spoken by the majority of the people of Alghero in Sardinia.

From such a statement of conditions it would appear that the language question is not an insuperable difficulty for united action in any country. Indeed it does not seem to interfere with the carrying out of an identical political program in countries which are utterly antagonistic to each other not only in language but in race, traditions, commercial interests, patriotic aspirations, etc. Thus the tension between France and Italy is at present very acute, yet there is a remarkably cordial unanimity on the part of the Governments of those countries in their efforts to eliminate Christianity. Their legislative enactments for schools is a case in point, not to mention many other features of their program. No doubt there is some secret power back of it all, and possibly Catholics might learn a lesson from this unity in diversity.

### Intercollegiate Socialist Society

Socialism is making strenuous efforts to introduce its errors, social, economic and religious, into the American class room. It would above all obtain possession of the future intellectual leaders of the nation by organizing its study clubs and diffusing its literature among college men and women. We are told that at the present time Socialist study groups exist in between sixty and seventy universities and in more than a dozen alumni centres. The New York alumni chapter has a membership of three hundred and fifty. Berger, Stokes, White and Walling have made special lecture trips among the New England colleges under the auspices of the Intercollegiate Socialist Society. In addition to this propaganda tens of thousands of Socialist leaflets have been scattered throughout the various institutions of higher learning.

To show how systematically this campaign is carried on we need but quote a circular which is being sent to the various colleges. "We have received several inquiries," it reads, "from prospective college students and others as to what colleges in your section of the country have courses in Socialism, and just how extensive these courses are. Would it be possible for you to answer the questions on enclosed sheet relative to this matter, as we are anxious to give as complete information on this subject as possible."

To the many dangers which have at all times surrounded the Catholic student frequenting non-Catholic colleges and universities has now been added this new method of teaching rationalism under the guise of economics, and

revolutionism under the pretense of promoting social zeal. Many of the most brilliant, but likewise most erratic, minds among the students are caught by the sophisms of Socialistic teachers and the apparent altruism of the new movement. Others are easily drawn down with them in the whirl. It is evident, therefore, how doubly serious is the duty incumbent upon parents of sending their sons and daughters exclusively to Catholic colleges and universities. Courses which in themselves may appear innocent are indirectly made an occasion of misleading the young or exposing them to surroundings which must jeopardize their Faith. Catholic parents who neglect the warnings of the Church in this most important question incur indeed a heavy responsibility before God. The duty of Catholic colleges in this matter need not be pointed out.

### LITERATURE

**The Vatican.** By Canon Hugues de Ragnau. New York and London: D. Appleton & Co. \$4.00.

**Catholic Religion.** By Rev. Charles Alfred Martin. St. Louis and London: B. Herder. Paper binding, 35 cents; cloth, 75 cents.

"The Vatican" is a finely bound and well produced volume, outlining in 450 pages the government of the Church, her principles, character and history. It is well proportioned, judicious and fairly accurate, if somewhat grandiose and even more vague than is the wont of outlines. Its treatment of Catholicity in the United States is carefully done, though the statement that "four-fifths of the Catholic youth in America who attend college are found in the [non-Catholic] Universities" is greatly overdrawn. Its account of Catholicity in the British Isles overlooks Ireland altogether and repeats Mr. Lilly's feat in "The Catholic Encyclopedia" of describing Catholic Emancipation without mentioning O'Connell. It has the appearance of having been made primarily to sell, and the price is too high even for those who judge a book by the cover. With the exception of the first chapters on the Papal household and the Roman Curia and their functions, it covers much the same ground as the book with which we have bracketed it.

But the method and execution are quite different. "Catholic Religion" is a revised edition of an unadvertized book that has run into the fifteenth thousand in three years. Though at less than one-tenth of "The Vatican's" price, it carries forty more pages and many times more matter. It also excels the dearer book in order, definiteness, accuracy and style, and is more up-to-date by a decade, bringing its events and statistics well into 1913. Part I expounds the religious nature of man, the existence of God and the Divinity of Christ; Part II, the Church and its powers and functions as established, authorized and acting, and its relations towards the Bible, science and society; Part III, Grace and its channels, the Holy Sacrifice, the Sacraments, Sacramentals, Prayer, Purgatory, etc.; Part IV, The Church in History, recounting clearly and concisely its battle with the Roman Empire, the conversion of the nations, the crusades, the activities of the Popes, missionaries, monasteries, schools and universities, the culture of the Middle Ages, the Reformation and its consequences, the Church in the United States, and its present position throughout the world.

This rapid summary conveys no idea of the vast amount of information it packs into its pages and the order and readability with which it marshals its facts and expositions. Illustrated by apt citations from Catholic and Protestant alike, firmly buttressed by figures and statistics, and combining the solidity

of Schouppe's "Religious Instruction" with the pleasing persuasiveness of "The Faith of Our Fathers," it is a miniature Encyclopedia of Religion that meets the needs of the modern man at every point, and is set forth in his language. The chapter on Scientists could be emended and enlarged, and fuller references would increase its value; but as it stands we can say with the *Ecclesiastical Review* that "it is a volume which of all others we should recommend to seekers after religious truth." It is equally useful for Catholics and non-Catholics, and it is fortunate that its wonderful cheapness of price facilitates the wide circulation it deserves.

M. K.

**The Life of the Venerable Father Junipero Serra.** By FRANCISCO PALOU. Translated by C. SCOTT WILLIAMS. Pasadena: George Wharton James. \$10.00.

The author of this work, published in Spanish in the City of Mexico in 1787, was one of Junipero Serra's companions in the missions of Alta California. It is written in the usual style of all the biographies of holy men and women, and we find it both interesting and edifying. Indeed, with regard to the latter quality, it is such that we wonder that men like its editor stop short at dabbling in the history of the Californian Missions as a means of livelihood, refusing to go further to recognize in the spirit of Junipero Serra and his Franciscan brethren clear evidence of the sanctity of the Catholic Church as distinguished from their own denominations, and therefore the proof that it alone is the Church founded by Christ.

Mr. James writes an introduction to the effect that the fact of this life not having been translated before is a blot on the character of the Californian people, which he has removed. We do not see it in that light. As a source of history the life has long been known and used. As an ascetic work, which it is first of all, it hardly concerns "the state-pride and self-respect . . . of a great state and its progressive people." There is a reason why it should be dedicated to five gentlemen; there is no reason why we should be told in the dedication that two of them have built electric railways over the roads trodden by the holy friar; nor that a third is the proprietor of the Glenwood Inn; nor that a fourth is the president of the Y. M. C. A. But, as we remarked once before, in reviewing a book by Mr. James, he seems to have his own idea of the *utile* and the *dulce*, and we suppose that he mixes them with a very clear notion of what "*omne tulit punctum*" should mean for him. Why state-pride, or self-respect, or any other motive should lead one into the extravagance of paying ten dollars for this work in buckram—fifteen or twenty dollars for more expensive bindings—we cannot conceive; the less so as the five gentlemen to whom it is dedicated seem to have contributed to its production.

The translation seems to have been fairly well done. However, *marino* should be translated "sailor," or "mariner," instead of "marine," which in English means a soldier serving in the navy, Kipling's "soldier and sailor too." On page 49 the "Spanish gentleman" and the "good brother" are mixed up in a very confusing way, and one does not see how diluted molasses could have been offered as an "efficacious antidote against poison," or refused as a "repulsive drink." Sometimes we read, even on the same page, "our Father St. Francis" and "our Father San Francisco." The former expression is certainly the better, and should have been used throughout. "Hard-tack" is rather slang than good English: the proper expression for such a book as this is "ship's biscuit." Mr. James tells us that he had the text revised by a competent authority to avoid error regarding Catholic matters. Still we find a "mass of supplication" very often, and are unable to decide whether it means a votive mass only, or a mass with a procession. Again, in an account of the conversion of a sinner, we read: "She



prepared for confession; and, having been examined, came to the feet of the Venerable Fr. Junipero." We think that "having been examined" hardly expresses the *modus operandi* in such a case.

H. W.

**Altar and Priest.** By P. C. YORKE, D.D. San Francisco: The Text Book Publishing Co. \$1.25.

The fifteen sermons in this excellent volume are all "occasional," having been delivered at church dedications, jubilees, first Masses, or priests' funerals. Father Yorke seems to be at his best when a new church is being opened. He has had unusual opportunities for exercising that talent, at any rate, owing to the number of such edifices that have arisen during the last few years from the ashes of San Francisco. "The Island of Saints," a sermon Father Yorke preached at the Golden Jubilee of the Augustinian Church, Galway, is a tribute to the faith and patriotism of the Irish race that must have stirred profoundly all who heard him; while the discourse he gave on the Rededication of St. Rose's, San Francisco, admirably summarizes the sanctifying influence that the Church exerts over the world. The following passage from that sermon is a good specimen of Father Yorke's manner:

"At a time when unbridled luxury is breaking the family bonds, and it is preached from the housetops that the home is but a survival of barbarism, and must be abolished, she [the Church] sets her face like flint against the unnatural doctrine and witnesses to a stiff-necked generation: 'What God hath joined let not man put asunder.' At a time when human science, puffed up with its own pretensions, declares that man is only an animal to be perfected by breeding even as other animals are perfected, she points to the poor broken frame and the wasted limbs that lie helpless on the cot of some charity hospital and in trumpet tones cries out: 'Thou hast made him a little less than the angels.'"

Among the author's funeral sermons is that preached over Father Doyle, the widely lamented Paulist.

**The Student's Gradus, An Aid to Latin Versification.** By LEO T. BUTLER, S.J. With an Introduction by Rev. CHARLES B. MACKSEY, S.J. Woodstock, Md.: Woodstock College Press.

In these days of bizarre pedagogy, a work like the present instantly elicits our attention as it patently stands at one with an age-old system of education. Latin versification indeed, for the facilitating of which this book was written, is still deemed by conservative educators a distinctively moulding factor in fashioning the cultivated mind. Yet the absence of a suitable gradus in English has rendered acute the problem of unfolding to young students the mysteries of Latin quantitative versification. Mr. Butler, however, after years, both of class-room experience and unremitting labor on the book in hand, has at length brought out a gradus that satisfyingly meets the demand. He has abridged the older and much-used "Noel," eliminating most of the uncommon words. Knowing, too, the boys' tendency to fill out a line with colorless and useless epithets, he has pruned these down. On the whole, his plan, unlike the purpose of so many pseudo-educators, is to make the student think for himself. Prefaced to the work is a clear, concise exposition of the laws of versification as they obtained among the Latins. The body of the work with its single-columned pages in type that, despite the complex set-up, puts no strain on the eyes, is scholarly and attracts and compels attention. That Mr. Butler has kept well in view that the whole value of a work of this kind lies in its accuracy, is clear from evidences of careful proofreading. Each syllable is clearly marked, there is a goodly supply of quotations, synonyms and phrases, and cross-references promise greater usefulness. The

book is pleasingly compact and has nothing of the repellent bulk its 518 pages of text and twenty-five of introduction might suggest. The fact that the book is issued from the Woodstock College Press explains its very reasonable price: \$1.00 a copy; 85 cents in orders of six or more. The work, considered merely as a lexicon, merits the notice of all those who seek a low-priced dictionary.

F. P. LEB.

**Blessed Margaret Mary (1647-1690).** By Monsignor DEMI-MUID, Protonotary Apostolic, Doctor of Literature. Translated by A. M. BUCHANAN, M.A. New York: Benziger Bros. \$1.00.

This is a translation of the latest volume of "The Saints Series," which M. Henri Joly is editing. Relying chiefly, of course, on the "Vie et Œuvres de la Bienheureuse Marguerite-Marie," compiled by the Visitandines of Paray, Mgr. Demimuid has written a short and readable life of the humble nun through whom God was pleased to give the world the Sacred Heart devotion. "Put yourself before Our Lord like a canvas before an artist," was the advice Blessed Margaret Mary, when a novice, received from her superior. This she tried to do and thus fitted herself to become in due time the apostle of the devotion which was and is the most effective antidote for Jansenism or "Protestantism ashamed of itself." It is interesting to observe how the harshest rigor of doctrine synchronized in France with the shameless laxity of morals that often disgraced the court of Louis XIV. Perhaps the keenest mental anguish that Margaret Mary ever experienced was on the day the prioress bade her "Go and occupy the King's place before the Blessed Sacrament." As Louis XIV was then living in open sin, God let the holy virgin see to her horror what that meant, in order that she might realize the reparation that was required. Either the author or the translator is inaccurate in saying that Father Colombière, when he came to Paray, "had just completed his three years' probation, and had made his solemn profession after a retreat lasting thirty days." That should be, of course, "his third year of probation" or tertianship. It is during that period the Jesuit makes for the second time in his life a thirty days' retreat, and his last vows are taken, as a rule, during the following year. Let us hope that the circulation of this new life of Blessed Margaret Mary will help to hasten her solemn canonization.

W. D.

**The Treasures of the Rosary.** By the Very Rev. CHARLES HYACINTH MCKENNA, Preacher-General of the Order of Preachers. Introduction by His Eminence JAMES CARDINAL GIBBONS, Archbishop of Baltimore. New York: P. J. Kenedy & Sons. \$1.00.

When Dominican Fathers preach a mission they have the custom of giving each evening an instruction on the Rosary. Two dozen such discourses are here gathered together by Father McKenna, the veteran missionary. Following an excellent instruction on the necessity of prayer are chapters on the history and power of the Rosary, the Our Father, and the Hail Mary. Then come the author's talks on the fifteen mysteries, and the volume ends with informing chapters on Indulgences and the Confraternity of the Rosary. The beads when properly said combine the advantages of vocal and mental prayer, and Father McKenna will teach the reader how to find in this beautiful devotion all its "Treasures."

Two recent numbers of "The Cambridge Manuals of Science and Literature" (Putnam) are A. H. Gibson's "Natural Sources of Energy" and J. H. Longford's "The Evolution of New Japan." Readers of the first volume will be relieved to learn that there is still enough coal in the earth to last at the present rate of consumption some 2,500 years, and

will find interesting the experiments that have been made in harnessing the heat of the sun and the power of the tides. Ways are now being devised of converting into mechanical energy even the internal heat of the earth. The second manual gives the history of the wonderful revolution that has taken place in Japan since the accession of the Emperor Mutsu Hito in 1867. Internal changes of a most extraordinary nature, victorious wars with China and Russia, the conquest of Korea and the "westernizing" process that has been constantly going on in Japan have made that country the great Power of the East. The author places Portsmouth, of treaty fame, in New Jersey, though it is, of course, in New Hampshire.

A circular came to us the other day concerning a book called "Scientific Proofs of Another Life." A lady belonging to the New York bar put it together, but its authors and illustrators are said to be spirits; and on this assertion rests the scientific proof. It is a collection of essays from the pens of literary spirits, such as Joan of Arc (who in the spirit world calls herself Joan d'Arc), Pontius Pilate, Moses, David Crockett, Raphael (who, like Jeanne d'Arc, changed his name after reaching the great beyond, signing himself now Raphaël Santi), Cornelius Vanderbilt, Russell Sage and William S. O'Brien. Spirit Russell Sage writes on the evils of tipping; Spirit Cornelius Vanderbilt, on the individual drinking cup in railway trains; and Spirit William S. O'Brien, on the free lunch counter and the saloon glass. *A chacun son métier.* Nevertheless, Spirit Russell Sage might have given us something more profitable, as his views on tipping were quite well known during his mortal career. It is sad to see Spirit Cornelius Vanderbilt wasting his powers on so trivial a thing as the individual drinking cup when he might have communicated his views on mergers and holding companies, on forced dissolutions and how to frustrate them; while Spirit William S. O'Brien, if he has indeed acquired the art of letters, might well have omitted the free lunch and the saloon glass of his earlier years, to tell stories of human interest about the breezy life along Montgomery street before the Argonauts had passed away, of the mad life of the Bonanza period, and of the great epic of the opening of the Nevada Bank with all its capital in sight, tray piled on tray of new double-eagles, like Pelion on Ossa, for the conquest of the California Street Olympus.

But, these are not the only essayists. There are others who acquired the art of letters in this world. Channing, Herbert Spencer, Swift, Franklin, Georges Sand and many more. We have not bought the book, and we are not going to do so. Hence, we cannot say whether these follow, what seems to be the ordinary law, that the more skill one has in writing while in this world, the more sure he is to lose it in the world of spirits. Besides, there are statesmen and even sovereigns—one cannot complain of lack of variety—Disraeli, Napoleon III and the Empress Eugénie. But is the Empress a disembodied spirit? Only a week or two ago she crossed from England to France in a channel steamer. What, then, is she doing in this galley?

"The Story of a Sacrifice," by Mrs. Frederick D. Chester, is a little brochure telling in warm, earnest, interesting words the personal story of the writer's conversion to the Catholic Church. Graphic character sketches are given of the zealous priest to whom under God she owed her first attraction to the true Faith, as likewise of High Church clergymen with whom she came into contact, such as "Father" Huntington, who wore a religious habit and a small gold crucifix. Her advanced ritualist friends assured her that there was no need to go to Rome when she could have everything she wanted in Delaware. "The

(Episcopal) bishop's chapel maintained, though to the scandal of a great number of his flock, what he called the Reserved Host, and there was a confessional box, where 'Father' Huntington would kindly and sympathetically hear my first sacramental confession." She found the "Father" kneeling alone at the altar and reciting aloud his Aves. "Do you wish to make your general confession?" he asked her. "I do with all my heart, but I do not believe that you are empowered to give me true sacraments." The instant after she was shocked at what seemed to her a brutal frankness, but something unreal, the undefinable absence of the Sacred Host had touched her. "I seemed to hear other voices in other chapels—to feel the fulness of the Presence which called forth that magnificent hymn of the ages, *O Salutaris Hostia!*" "No," I repeated, more firmly, convinced of the folly of what I had been almost persuaded to do. "No, I thank you, Father Huntington."

The account of the author's conversion will be of interest to many readers. It is all told in the entertaining style of a story. The "act of faith" in the authenticity of a relic of the Cross would of course be required from no Catholic, although he would readily enough accept the reasonableness of her argument closing with the remark, "Our museums attest even greater 'miracles' of preservation." The author, however, is not exact in referring to a crucifix, which had not yet been blessed, as a Sacramental. The pamphlet is printed by the Newark Post Press, Newark, Del., and originally appeared in the pages of *Truth*.

Those who read in French their books of piety will be interested in some works that have come from Pierre Téqui, Paris. "Armelle Nicolas," is Le Vicomte le Gouvello's biography of a seventeenth century mystic of Brittany; Jean Charruau has written a new life of St. Peter Claver, "L'esclave des Nègres"; Father Hugon, O.P., has added to his excellent theological series, "Le Mystère de l'Incarnation," and Father Broussolle, to his "Cours d'Instruction Religieuse," a volume on "Les Commandements." From the house of Desclée, De Brouwer et Cie, Paris, we have received a new edition of "Pratique de l'Oraison Mentale" the fourth volume of a work which Père Alphonse, a Carmelite Father, has been producing after studying deeply the writings of St. Teresa and St. John of the Cross.

"Jesus Christ, Priest and Victim," is the title of a good meditation book W. H. Mitchell has translated from the French of Père S.-M. Giraud. The Incarnation, the Holy Childhood, and the Hidden Life are the mysteries that the author makes the subject matter of his reflections. The twenty-seven meditations in the volume are so written that religious and devout laymen may use them for spiritual reading too. The work's title indicates the author's method of treatment. (Benziger Bros.)

Commenting pleasantly on the fondness of the American Library Association for inaccessible meeting places, the Boston *Evening Transcript* observes:

"Last summer they met on a picturesque hill, difficult to reach, and surrounded by clouds. The hotel management had the best of intentions and an attack of general paresis. On the last day but one of the meeting, a visitor who arrived late found a large number of the librarians of this country seated in a long row, evidently playing 'Going to Jerusalem.' As a matter of fact, they were waiting to pay their bills. Many of them sat there till 3 A. M.—and were back again waiting at 6 A. M. Any persons less moral than librarians would have gone away with their bills unsettled. Nevertheless we fully expect to hear that the next meeting is to be held in northern Labrador, or in the jungle near the Isthmus



of Tehuantepec. Mr. Dana writes: 'We have met most unfortunate conditions at two of our recent annual meetings on distant prairies and in mountain fastnesses. Is it not possible for our guiding spirits to realize that 1914 differs so much in manners and customs, number of members, and other respects, as to make what was wise and proper as a meeting place in 1904 no longer such? Why not try a city? Our powers of attraction can not be notably weaker than those of other rather important and somewhat learned associations, which find they can hold gatherings in great cities. We could probably meet even in New York and not have any of our members led astray permanently. The place is well lighted and the police are models for the information desks of our best libraries. Let us visit distant lakes and mountains hereafter only on post conference trips.'

We read in the English newspapers how Master Anthony Asquith lectured in a hotel at Nice on the Great Composers, Beethoven, Mozart, Chopin and Grieg, describing the characteristics of their music, sketching their lives, touching on their personal attributes, which he illustrated with anecdotes. He then took a survey of modern composers; and so concluded amid applause, having spoken just twenty minutes. His father, the Prime Minister, is said to have been delighted, and no wonder. What a promise of reform in parliamentary oratory is there in the young man's performance! Yet it is guineas to groats that when, thirty or forty years hence, the Right Honorable Anthony Asquith shall be introducing some bill into Parliament, he will have lost his wonderful powers of condensation and will talk out the traditional period of three hours. But how few fulfil the bright promise of youth!

### BOOKS RECEIVED

#### B. Herder, St. Louis:

Councils of Perfection for Christian Mothers. By Very Rev. P. Lejeune. Translated by Francis A. Ryan. \$1.00; Romance on El Camino Real. By Jarrett T. Richards, L.L.B. \$1.35; The Lives of the Popes in the Middle Ages. By the Rev. Horace K. Mann, D.D. Vol IX (1130-1159). \$3.00; History of Dogmas. By J. Tixeront. Translated from the Fifth French Edition by H. L. B. Vol. II. \$1.50; Catholic Religion: A Statement of Christian Teaching and History. By Charles Alfred Martin. Second Edition. Cloth, 75 cents; Paper, 35 cents; Old Testament Stories. By C. C. Martindale, S.J. With Twelve Illustrations in Color. \$1.00; Truth and Error: A Study in Critical Logic. By Aloysius J. Rother, S.J. 50 cents; Molly's Fortunes. By M. E. Francis. \$1.00; Blessed Are Ye! By Paul Doncoeur, S.J. 60 cents; Sacrifice: A Tale. By Flora Tilt. Second Edition. 60 cents.

#### Houghton, Mifflin Co., Boston:

Old Valentines: A Love Story. By Munson Havens. With Illustrations. \$1.00; What Men Live By. By Richard C. Cabot, M.D. \$1.50.

#### Longmans, Green & Co., New York:

Thesaurus Fidelium: A Manual for Those Who Desire to Lead Prayerful Lives in the World. Compiled by a Carmelite Tertiary (H. M. K.). 80 cents.

#### Oxford University Press, New York:

The Oxford Book of Spanish Verse. XIIIth Century—XXth Century. Chosen by James Fitzmaurice-Kelly, F.B.A. \$2.00; The Oxford Book of Canadian Verse. Chosen by Wilfred Campbell. \$2.00.

#### The Macmillan Co., New York:

The Philippines Past and Present. By Dean C. Worcester. In Two Volumes. \$6.00.

#### Albert and Charles Boni, New York:

An English Dante: A Translation in the Original Rhythm and Rhymes. By John Payne. \$1.00.

#### Ginn & Co., Boston:

American Literature: A Study of the Men and the Books that in the Earlier and Later Times Reflect the American Spirit. By William J. Long. \$1.35.

#### German Publications:

#### Volkvereins-Verlag Gmgh., M. Gladbach:

Der Soziale Katholizismus in England. Von Dr. Karl Waninger. 1.85 M.

#### Friedrich Pustet & Co., New York:

Zauber des Südens, Reisebilder von Johannes Mayrhofer. 65 cents.

#### Pamphlets:

#### B. Herder, St. Louis:

Supernatural Merit, Your Treasure in Heaven. By Rev. F. J. Remler, C.M. 15 cents.

#### Irish Messenger, Dublin:

Our Schools and Social Work. By Rev. E. Boyd Barrett, S.J.; The Pillars of Socialism. By Rev. Michael Phelan, S.J.; Socialism and the Working Man. By Rev. Joseph McDonnell, S.J. One penny each.

### THE DRAMA

Under the direction of Right Rev. Mgr. M. J. Lavelle, V.G., the first *Bulletin* of the Catholic Theatre Movement, an organization which is to decide what plays are worthy of the support of theatregoers who are Catholics, has been issued. It contains the first "White List" of plays supported by the organizers of the movement, but this list is given merely as an indication of the kind of plays which will be supported. They are:

"Bunt Pulls the Strings," "D'Israeli," "Liberty Hall," "Little Women," "Milestones," "Officer 666," "Peg O' My Heart," "Pomander Walk," "Poor Little Rich Girl," "Rebecca of Sunnybrook Farm," "The Governor's Lady," "The Things That Count."

According to an announcement this list is to be added to before the next number and an effort will be made to present as soon as possible a complete list of "White" plays.

A letter from Cardinal Farley to the officers and members of the Catholic Theatre Movement says in part:

"I take occasion on the publication of your *Bulletin* to send you my hearty commendations, and to say that I hope the Catholic Theatre Movement will have the active support of every pastor and priest of the Archdiocese of New York. It is my wish that they make the movement known to the faithful, and appeal to them for hearty co-operation with its plans and projects.

"A year ago, at my earnest desire, the Catholic Theatre Movement was inaugurated. Since then the situation with regard to improper plays has become at times even more acute and threatening. The secular press has, almost without exception, recognized the danger to public morality, and has made fearless and effective protests against influences for evil in the theatre. I am happy to feel that you are engaged, heart and soul, in a movement so timely, and, I may add, so vitally necessary."

In commenting on Cardinal Farley's letter the *Bulletin* says that there will be no attempt in the judgment of plays to set up pharisaical standards, and asserts that "whatever sympathy there may be for generous dreams and aspirations, the purpose of the Catholic Theatre Movement at this time cannot be diverted to such laudable enterprises as the creation of a Catholic drama or the founding of a Catholic theatre.

The *Bulletin* explains that the effort of the movement will be directed toward the support of laws regulating public amusements.

"Salutary fear of the police," an editorial says, "no doubt averts greater excesses than our stage has yet suffered from. It is the duty of the movement to do whatever it can to strengthen the hands of the proper authorities in their efforts to protect public decency.

"The first practical measure to be advocated by the Catholic Theatre Movement is this: to refrain from attendance at theatres and resorts of all kinds where vulgar, unclean and indecent performances are presented. A promise to do this will in itself constitute membership in the Catholic Theatre Movement."

It is asserted both in the *Bulletin* and by Monsignor Lavelle that there will be no black list. Monsignor Lavelle said there there would be no outright censorship of plays, though, of course, all questions from members as to the propriety of any play would be answered by the officers of the organization.

The reason why there will be no black list is explained in the *Bulletin* in this manner:

"In a most subtle manner and under many guises indecency upon the stage is exploited and made profitable. There are those who steal the livery of heaven in which to serve the devil and with specious pretenses put forth a propaganda in behalf of doctrines subversive of morality and religion. So insidiously are such positions assumed, with attractive shibboleths like

'art for art's sake,' that Christians of intellect and position are often deceived."

The Catholic Central Verein, the American Federation of Catholic Societies, the Knights of Columbus and the Holy Name Society all have promised their co-operation in the work of the new movement.

According to the *Springfield Republican*, a former choir singer of Dr. Parkhurst's New York church takes the leading soprano role in the sensational new opera, "Mandragola," just brought out in Berlin, "which," the *Republican* adds, "if it at all resembles the Machiavelli original, must easily be the most indecent opera ever written. We are coming on."

Canon Hannay's play "General John Regan" is traveling on a very uneven road. It was condemned by AMERICA'S English correspondent in London as presenting "one of the worst travesties of a Catholic parish priest in the Green Isle that has ever disgraced the prejudiced pen of a Protestant partisan." It was reported by one of our staff as quite unobjectionable on that score as it was staged in New York; and in Ireland it was fiercely attacked on Feb. 4 by the audience when played at Westport, Ireland. The stage furniture was smashed, the scenery destroyed and the actors put to flight.

### EDUCATION

#### Education in the Philippines—Religious Instruction for Public School Children in Gary, Indiana

"Highly encouraging," says the *Springfield Republican*, "are the figures in regard to public schools in the Philippines lately given out by the War Department." In 1912-13, we are informed, nearly 11,000 boys and 4,000 girls finished the primary school course; 3,500 boys and 1,000 girls completed the intermediate or grammar course; and 284 boys and 58 girls won certificates for full high school work. This year the total attendance is nearly 464,000, of whom 6,000 are in the high school, and it is estimated that the public schools reach a third of the school population. The limitation, it is explained, is largely due to lack of funds, although the outlay for a common school training is ridiculously small in the Philippines, being but 47 cents per capita of the total of population, as against \$4.45 in the United States.

It is obvious, the *Republican* affirms, that the mingling of these school-trained citizens with the general population will have a strong and increasing influence upon social and political conditions. "But," it asks, "will it be an influence in favor of the status quo?" The writer in the *Springfield* journal fears it will not. The experience of England with education in India does not, in his opinion, suggest that outcome; national spirit grows with education.

An experienced missionary in the Philippines, as far back as September last, sounded a similar note of misgiving. In a letter which we published in AMERICA, September 27, 1913, he warned his countrymen against the impression, which has been produced in the United States from optimistic official and quasi-official reports, that in a few years the English language will prevail in the Philippines from one end of the Archipelago to the other. And our correspondent's reasons for uttering his word of warning tend to show how far from being "highly encouraging" are the genuine school conditions in the Philippines. According to him "there is no doubt about it that the only nation in the Far East that has ever been Christianized is now being de-Christianized. The fault does not lie with the United States Government, but with the Bureau of Education—a powerful machine which has at its back the money of the Government and an army of teachers, both American and native." The

neutral school, imposed upon the Filipinos by this Bureau, is the adequate reason why in a few years it will not be a question of the status quo or of speaking English in the Islands, but of apostasy from Christianity. The matter as put by our missionary correspondent makes serious reading for every American. He had been describing the obstacles put in the way of the managers of religious schools, although the School Law recognizes the fullest liberty of teaching and although English is better taught in these than in any of the neutral or public schools. Then he continues: "But that is not the chief reason of our complaint. It is a fact that Christianity is being torn out from the hearts of these children, and that fact, apart from the spiritual devastation resulting, involves a political calamity. The only link between the whites and the natives here is Christianity, and that Christianity comes to the Philippines from the West. Abolish it and you are going to have a division in the Islands of Orientals and Occidentals, of Pagans and Christians. The public school system in the Philippines is bad politics."

We had occasion to refer two weeks ago to a plan now being perfected here in New York by means of which religious instruction might be assured to children attending the classes of the public schools outside the regular hours of the school course. Originating with certain Catholic women teaching in the schools of the city, the plan has been warmly approved by the City Superintendent, and though opposed by some bigots it has been taken up by influential leaders in denominational churches. From the West comes information that a still better plan than that proposed in New York is meeting with favor. The Board of Education of Gary, Indiana, it appears, in a recent meeting voted to release children of the public schools of the city to religious teachers in the churches one hour a week or one hour a day. This action was discussed at Detroit, Michigan, at a session of the religious educators of the Protestant Episcopal Church on February 3, and it is generally expected that the project will be approved by the members of that body.

A writer in the current issue of the *American Journal of Sociology*, Professor A. D. Weeks of the North Dakota Agricultural College, is of opinion that civilized people, more especially residents of cities, are losing the power to think. The *Journal of Sociology* is a publication issued by the University of Chicago Press, and with all the authority the backing of such an institution gives him Professor Weeks predicts that unless something is done to stimulate the reasoning faculties "there will ensue a dearth of inventiveness and a decline in civilization." The decreasing power to think is ascribed to the invention of mechanisms of all sorts that require a minimum of intelligence for management and to the centralizing intelligence in managerial offices and a corresponding removal of problems from employees and agents. "A dead level of almost automatic performance," asserts the western Professor, "is forced upon factory employees, department workers and quite generally upon salaried classes, not excluding a large percentage of those employed in educational work." It is a new way of telling us that the glory of our progress rests rather upon material achievements than upon intellectual advancement, and the charge is not without its shade of truth. Yet there are educators among us who begrudge the time allotted to the development of the spiritual faculties and who would gladly see a course of study introduced into even elementary schools whose object should be to "teach the child to make a living." One wonders how large a share of the decreased power to think is imputable to the craze for manual and industrial training in our common schools, and to the dearth of the old-fashioned thoroughness of training which our present-day crowded school curriculum entails.

M. J. O'C.



## ECONOMICS

## The Food Question Again

More than three years ago the prices of food, of meat especially, began to rise in an alarming way, and the newspapers began to ask the oracles, that is to say, the professors of political economy, the reason. These consulted their books and answered, in accordance with the rules therein laid down, that the increase of gold was to blame. It was a consoling reason. The struggling father of the family would naturally feel quite encouraged on being told that the price of his meat had been raised because he had more than the proper amount of gold in his pocket. We showed very conclusively at the time that the increased stock of gold since the opening up of South African mines had nothing to do with the matter directly, since it had been employed fully in the development of the new commerce that had been its result. Others, practical politicians, anti-trust men, and so on, said the blame lay with cold storage. The warehouses were full of food withdrawn from the market in order to raise prices and to increase the wealth of the members of the meat trust at the cost of the common people. We suspect they were not speaking from certain knowledge. We are inclined to think they had never seen the inside of those warehouses. We had not; and, therefore, we could not deny the assertion directly. However, we had this advantage over the professors and the practical politicians: we had traveled a good deal in the cattle regions during the previous twenty-five years with our eyes open and without preconceived notions; and so we said, as we have maintained ever since, that the whole matter was simple enough. It was and is a case of undue multiplication of consumers and, its correlative, the undue diminution of producers. Every time we passed through the cattle country we had observed the lessening of the herds, the abandonment of cattle stations on the railways; and as we came eastward we perceived the abnormal growth of the cities needing to be fed.

Three precious years have passed in which something might have been done to restore the proportion between the herds and the people to be fed, and we have got no further than a report of the Department of Agriculture which confirms all we have been saying. In January, 1910, there were over 41 million beef cattle in the country; in January, 1914, not quite 36 million, a loss of over 5 million; and, if we consider the increase of population during the same period, a deficit of between 9 and 10 million. Now, to give each mouth in the United States four ounces of beef a day would require some 10 million cattle a year. As no animal should be slaughtered under three years of age, this would mean a herd for slaughter alone of 30 million head. But to allow for natural deaths the herd should be some 35 million. Supposing half of the herd were on the ranges, we should have to add another million for breeding stock, which would give in round figures the number of beef cattle in the country to-day. Should, then, things remain stationary we would have enough cattle to feed our own people and no more. Unfortunately things do not remain stationary. The disproportion between consumers and producers grows fatally every year. Consequently, unless action is taken very quickly, we shall be within measurable distance of famine, and famine means revolution.

In our calculation we have taken no account of meat packing for export. This has long been an important part of our commerce, and though it has diminished considerably, it still amounts to something—about 35 million pounds in 1913. The packers are unwilling to lose it, and so they have been reaching out for every animal that they can get their hands on.

The consequence is that the herds in Manitoba, Saskatchewan and Alberta have diminished by 45 per cent. in two years, and there is every prospect that in two or three years the Canadian ranges will be swept clean. Both in Canada and in the United States, but especially in the former, the burden of debt which the farmers and stockmen are carrying is conducting not a little to the extinction of the herds. Their creditors press for payment: the cattle buyers are at hand with the cash; the necessary consequence is that the cattle must go. This is an economic point touching the whole continent and, therefore, calling for the immediate consideration of both Governments.

But we are not content with stripping Canada. During the past year we began to import from Argentina, Australia and New Zealand. England, that has had to depend on those countries more and more as the supply from this country and Canada began to fall off, is naturally alarmed, and has taken steps to induce the Government of Argentina to restrict the slaughtering there. It is not likely that it will succeed, the less so since the American meat companies have acquired very large holdings. The consequence is that before very long Argentina will be burdened with the impossible task of providing for England, Canada and the United States, not to speak of Continental Europe. Hence its cattle will be exhausted just as the American and the Canadian have been.

The report of the Department of Agriculture mentions among the causes of the shortage in cattle, droughts, disease and such like. These are only accidental, and are not worth considering. It touches the real issue when it mentions the need of an economical management of the ranges. This and the relief of the debt-burdened farmer are the two elements to be attended to. We are surprised to see that the Government of British Columbia, generally so enlightened, is taking the present time to make things harder, rather than easier, for the stock raiser. An efficacious remedy must be provided at once. If one considers the matter carefully he will see that the stability of society rests on this food question.

California is still the chief gold region in the United States. It gave \$20,105,447 in 1912; Colorado gave \$18,420,031; Alaska, \$14,782,512; Nevada, \$12,279,131; South Dakota, \$7,197,498; Arizona, \$3,803,039; Utah, \$3,400,103; Montana, \$3,078,202. The total value of gold extracted in the United States and Alaska in 1912 was \$88,301,023. We wish the Government statisticians would not call it "gold-production." Gold is not produced. Wheat is. The misuse of the term "produce" is responsible for a lot of mischief in economics. H. W.

## PULPIT, PRESS AND PLATFORM

## A Candid Protestant Opinion

The leading Methodist paper, the *New York Christian Advocate*, prints the following editorial characterization of the Protestant policy on the religious instruction of children:

"Some Protestants affect to be greatly disturbed by the announcement that a movement to secure religious instruction for public school children has been started by teachers in New York City who are Roman Catholics. The work will be carried on after school hours and will be confined to children of Catholic parents, according to reports which appear to be authentic. The proposal has the approval of the President of the Board of Education and the Superintendent of Schools and the enthusiastic endorsement of Cardinal Farley. More than a thousand teachers who are Roman Catholics are enrolled in the organization. Assurances are given that no proselyting will be permitted.

"We are glad that some agitation has arisen in the breasts of Protestants because of this very astute performance of the

Roman Catholic teachers. Our satisfaction, however, is not due to any disaffection toward Romanists, nor to any desire to provoke an attack upon this movement as a Jesuitical artifice to secure sectarian advantage. These Roman Catholic teachers are at large sacrifice doing precisely what they ought to do if they propose to give the last ounce of their loyalty to the Church. The thing that makes us glad is the possibility that their action will stir up Protestants to realize how superlatively stupid they have been concerning the religious instruction of children.

"The Roman communion is always setting us an impressive example in this respect, which the blindest of us cannot fail to note, but which the majority of us treat with amazing disregard. Under the limitations of our public school system religious instruction as a part of the curriculum seems to be impossible. The consequence is that the majority of Protestant children, especially in the great cities, receive very inadequate religious training, and many of them do not have any which is worthy of respect. Religious teaching in the home is by reason of our complex and rapid life reduced to a slender amount and thinned to the consistency of gruel. Our children spend an hour or an hour and a half at Sunday school once a week. Other agencies are employed by the Church to reach such children as are committed to its care by that very small proportion of our people who take any interest whatever in giving the Church a chance at childhood. Earnest pastors supplement the regular activities in behalf of children with such special attention as they are enabled to bestow upon this vastly important matter. But Protestant children as a whole, counting them, as the Catholics enumerate theirs, on the basis of a traditional but usually loose association of their parents with the churches, are to a very considerable extent without efficient religious instruction.

"It is perfectly absurd for us to become hysterical over the entirely proper concern of the Roman Catholic Church for the religious instruction of its children, as though an organized attempt were being made to paganize childhood, while we sit idly by and permit our children to grow up without suitable religious culture. If Protestants cannot see in what direction this index finger of our times is pointing, then it is high time that our religious journals should everywhere raise a strident alarm, not against Romanists for being true to their principles, but against Protestants for their unmitigated folly in allowing the precious opportunities they have to slip away unused. We make no apology for having commended Roman Catholic sense and enthusiasm, and we devoutly pray that there may be born among the Protestant teachers of this country an intelligent zeal for religion akin to that so worthily displayed by these faithful teachers of the Roman Catholic Church."

#### ECCLESIASTICAL NEWS

Under the heading "What One Church Did," the Utica, New York, *Press* prints the following:

"Those who are interested in church affairs, especially church finances would do well to read the annual report of the Polish Holy Trinity Church printed in these columns the other day. It shows that the total receipts of the year were \$18,311, most of it from pew rents and collections. Are there any churches in Utica contributing more than this? If so, they are among the oldest and wealthiest. The expenditures were \$18,242, of which less than \$1,500 went for the maintenance of pastors. The ordinary church expenses were about \$3,000, while there was spent for the maintenance of a day school \$3,300. Although the amount of interest paid was nearly \$3,000, the church paid off over \$4,000 on church debt, making nearly \$7,000 paid in addition to running expenses because of debt. The value of the church property is \$170,000 and on this there is a debt of \$59,000.

"Who has done this paying? There are in the parish 850 families, many of them employed in the textile mills who are among the smallest wage-earners in the city. Who among the native or foreign born give more than they? Who give as much? The figures in regard to the personnel of the congregation are even more interesting. In these 850 families, there were last year 118 marriages and 362 baptisms. That is an average of 10 marriages a month and a baptism every day. Has any other priest or pastor in the city a larger record? The parochial school has 700 children enrolled, of whom 550 are in the catechism classes. Is there another as large in the city? For the results achieved great credit is due to the faithful pastor, Rev. Louis P. Muszynski. The Polish people have demonstrated the sincerity of their faith by their works and there could be no more practical test. A few alarmists see a menace in the large immigration to this country but there are doubtless many pastors whose sheep are all native born stock who would be glad to see in their flocks the same degree of interest and sacrifice."

New York will have two distinguished foreign preachers during Lent, Monsignor Benson, from England, and Rev. Michael Phelan, S.J., from Ireland. Monsignor Benson's Lenten course of two years ago will alone ensure him welcome, but Father Phelan comes for the first time, though he is well known to those who read the Irish and English Catholic papers. Having served in the Australian mission, where his brother is Bishop of Sale, he has been a missionary for fifteen years throughout Ireland, where he has preached on every occasion of importance, and is considered the most striking of its pulpit orators. Many of his discourses on religious, social, and Gaelic topics have been published in pamphlets and brochures, and have had a wide circulation. He will be the guest of Rev. James Power, of All Saints' Church, where he will deliver the Lenten course. He will also speak in Carnegie Hall in connection with the feast of St. Patrick.

Rev. John A. Downey, S.J., a veteran missionary and teacher and still an active worker, celebrated the Diamond Jubilee of his religious life, January 30. Born in London of Irish parents in 1834, he came with his family to America in his childhood, and having studied at the Jesuit college of New Orleans, and later in institutions of the Society in Europe, became a noted professor in his Alma Mater, where he trained, among other distinguished men, the present Chief Justice of the Supreme Court of the United States. He became Superior of several Southern rectories, was President of Springhill College for many years, and founded the institution in New Orleans which has developed into Loyola University. Distinguished as an orator as well as scholar, he conducted missions for a decade through all the Southern States, and his masterly address to the students of Springhill, where the Jubilee was celebrated, shows that in his eightieth year he retains his powers. Among the many congratulatory telegrams received was one from Chief Justice White.

Official information from Rome has been received at the Apostolic Delegation, Washington, D. C., that a new diocese has been created in the eastern part of the State of Washington with its episcopal See at Spokane. The new diocese comprises a portion of the territory heretofore belonging to the Diocese of Seattle. Spokane is one of the rapidly growing cities of the West with a large Catholic population. It has eight parishes within its confines, equipped with churches, schools, academies, and other institutions under the charge of religious. There also is located Gonzaga University, in charge of the Jesuit Fathers, having a university and a collegiate department, in addition to a house of studies for scholastics.